

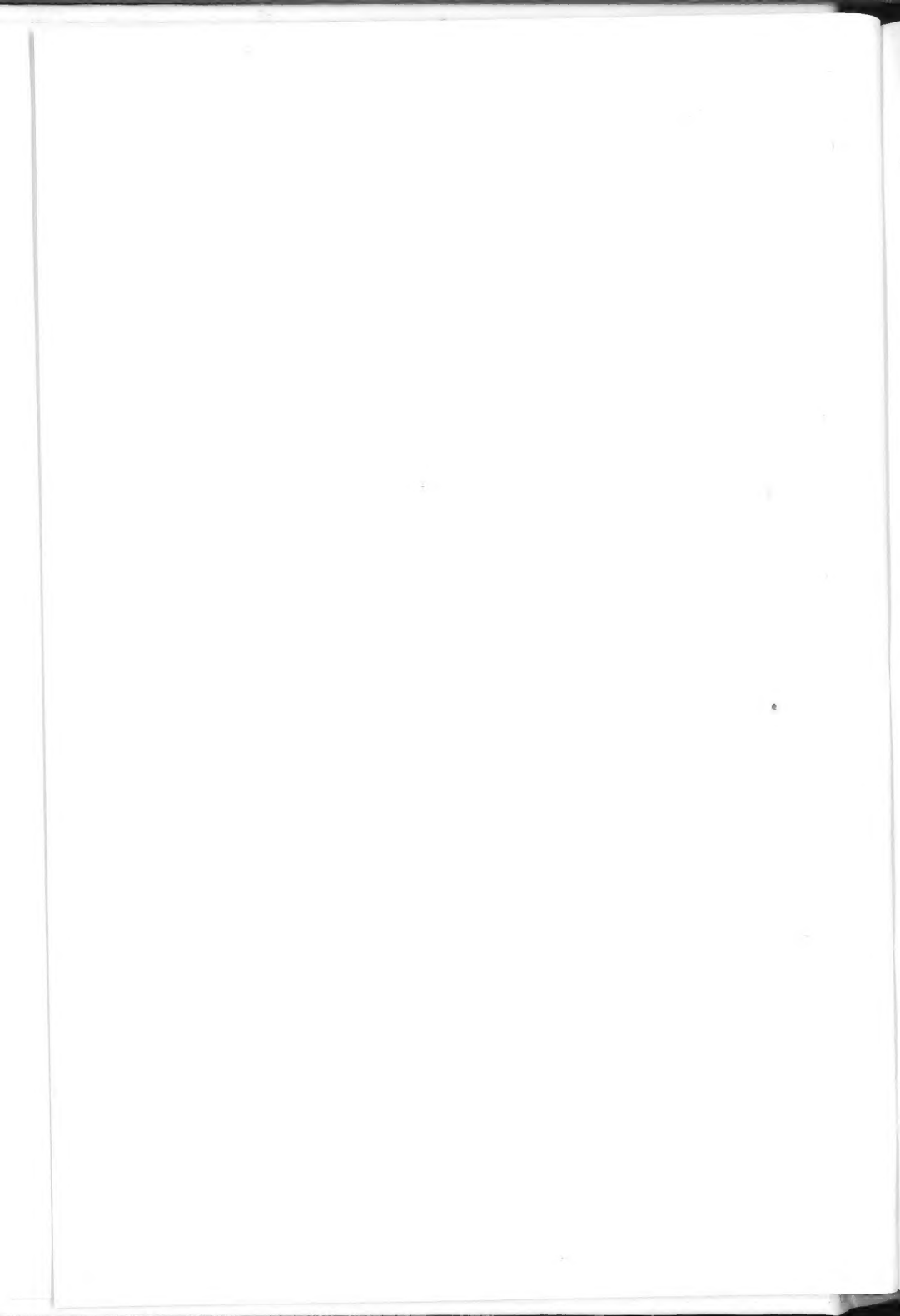
IZAGA LEZITSHO ZALAMUHLA



BOO HOOM!

B. Madlela
G.N.C. Muyambo

Indwangu idobhe
umakhalekhukhwini,
iganga lihlolélwe.



**IZAGA
LEZITSHO
ZALAMUHLA,**

Indwangu idobhe umakhalekhukhwini, iganga lihlolelwe.

Benkosi Madlela
loGodfree N C Muyambo



COLLEGE PRESS

College Press Publishers (Pvt) Ltd
P.O. Box 3041
Harare
Zimbabwe

© B. Madlela lo G. N. C. Muyambo
First Published 2008
Reprinted 2010

Printed by Cathy Printers

ISBN 978 1 77900 513 7

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Isibongo

Ukuze umsebenzi ongaka ufezeke, zinengi izandla ezelulwayo. Zingekho lezozandla, besingeke siphume lazo izaga lezi. Sithanda ukubonga abalandelayo:

Abafundi bamakolitshi lawa abaka-2004-2005;

Afro Combs College
Zimbabwe College
Foundation College

Ikakhulu abalandelayo;

Shantel Ncube
Sizolwethu Ncube
Mpumelelo Khumalo
Angela Sibanda

Ababalisi beFoundation College ikakhulu labo abafundisa isiNdebele abagoqela;

N. Zitha
I. Magutshwa
S. Dlodlo
S. Sibanda

UBigboy Mthombeni ngezeluleko asiphathisa ngazo ekulobeni lolugwalo, lo B. D. Ndlovu ngokusikhuthaza lalapho sesimadolonzima.

Abadala bathi ayibili ingakhwezelwanga, ngakho sibonga njalo amakhosikazi ethu; uSibongubuhle Madlela loZanele Muyambo ayiwo aqhubeka eyikhwezela limbiza, yaxhwatha, yatswinya yaze yavuthwa. Lawo ayehlala ethiye indlebe ukuze asancedise ekuthapheni lezizaga lezitsho zalamuhla.

Siswela imilomo eyizinkulungwane eyokubonga abangane, izihlobo lamahlabezulu angabe ayengazi ukuthi bakhona abaphezu kokuthapha izitsho lezaga ezintsha ezinkulumeni zabo. Silitshayela ihlombe lonke njalo sithi qhubekanini lithuthukisa ulimi lukaMthwakazi, Mahlabezulu acolekileyo, oNdlelazimhlophe!

»» Isahluko 1 »»

Ziyini izaga zalamuhla?

Kungasuka kumangalise abantu abanengi ukuthi kungani sikhuluma ngezaga ezintsha, esithi ngezalamuhla. Abanengi ngabahle bathi izaga yizaga; akunani ukuthi ngezanini. Bakhona njalo abangahle bazininele khatshana lezizaga bathi akukho okunje esiNdebeleni. Laba ngabathi kubulawa ulimi lwabokhokho ngokuletha izinto ezingasisiNdebele.

Okumele sikunanzelele yikuthi ulimi luyakhula luphinde luthuthuke ngokuhamba kwesikhathi. Empilweni kuba lezinto lezehlakalo ezintsha njalo indimi lamasiko kuyaxubana. Okutsha okwehlela ulimi kumele kuthole ukungena elimini lolo abantu benelise ukuxoxa ngakho. Asisoze sithi ngoba ikhompuyutha yayingekho ekadeni asisoze sivume ukuba lebala elithi khompuyutha esiNdebeleni kumbe elinye elingatsho umtshina lo esizibumbela lona. Inguquko ikhona njalo asilakho ukuyibalekela.

Egwalweni **Izaga Lezitsho Zalamuhla** sihlose ukuxoxa ngezaga ezivame ukusetshenziswa kulezinsuku. Inengi lazo ngesizizwa emphakathini, kungaba semidlalweni, emibuthanweni, emabhasini, ezikolo lemihlanganweni etshiyatshiyeneyo. Sihlose ukwethula izaga kusukela ngesikhathi kufka abamhlophe kweleZimbabwe kuze kube lamuhla. Ngalindlela, zikhona izaga esizazibetha ezisezingwalweni esezalotshwayo nxa ziphakathi kwesikhathi lesi. Kumele-ke sibonge abaqali besiziba ekulobeni ngezaga abagoqela uNyamambi loDladlazela, uNdhlukula, uPelling kanye loNyembezi oweZansiAfrica. Kunengi esikufunde kubalobi laba esikwebolekileyo njalo sibatshayela ihlombe ngokubhala abakwenzayo. Okumele sikunanzelele yikuthi akekho ongathi izaga lezi ngezakhe yedwa. Ziba ngezesizwe sonke ngoba esikhathini esinengi akekho ongaqamba umuntu athi nguye lo owasungula isaga esithile.

Inengi lezaga ezintsha lezi lithathelwa ezageni ezazivele zikhona kudala. Okwenzakalayo yikuthi abantu basuke balahle izinto ezazivele ziqanjwa kuzaga lezo kudala. Lokhu kudalwa yikuthi kuyabe kulokuhambelana lolutho olutsha oselusetshenziswa. Kwesinye isikhathi ulutho olwaluqanjwa luyabe lungasaziwa kumbe lungasajayelekanga, besekuthathwa into ejayelekileyo. Kufana lesaga esithi: *Ababonani, yingwe lenja*. Kudala

kwakuzingelwa kube luthuli phakathi kwenja lengwe kodwa lamuhla balutshwana abangathi bayake bakubone lokhu. Izinyamazana zivalelwe emaphaki njalo akuvunyelwa ukuzingela ngezinja. Lokhu kutsho ukuthi intsha ayikwazi sibisibili ukuzondana okuphakathi kwengwe lenja. Kusezindaweni ezifana lalezi-ke lapho amaNdebele asesuke aletha izinto ezijayelekileyo kulezinsuku eziveza leyonzondano. Kungaba yisaga esithi; *Ababonani yi-Highlanders le-Dynamos*. Lawa ngamaqembu ebhola aziwayo lamuhla njalo kulenzondano ebakhona kubalandeli nxa lamaqembu edlala.

Nxa kuxoxwa ngezaga lezitsho, abantu abanengi bavame ukugijimela ukuthi zicecisa ulimi ukuze lubemnandi kulowo ofunda okulotshweyo okungaba yindaba kumbe ugwalo. UPelling ukuveza obala lokhu egwalweni lwakhe. Kumqoka ukuthi ulimi luba mnandi nxa lokhu kusetshenzisiwe kodwa ophelela lapho nxa exoxa ngezaga lezitsho uyabe engawufezanga umsebenzi wokuqakatheka kwezaga lezitsho.

Izaga zingamazwi ansukuzonke ahlakaniiphileyo. Amazwi la aqukethe iqiniso elivela kulokho abantu abayabe bekubona kumbe bekubone kusenakala empilweni. Ngokunanzelela izehlakalo ezisempilweni, abantu basuke babumbe imitsho le ecina isiba yizaga ngoba isigoqela iqiniso elisobala emhlabeni jikelele. Lezitsho lazo zithathelwa kulokhu kunanzelela kwezehlakalo ezisempilweni, zona besezisetshenziswa ukucacisa inkulumo ibe sobala. Okumele sikunanzelele yikuthi yonke into esemhlabeni, kungaba yinhlabathi, umuntu, isakhiwo, inyamazana loba yisiphi nje isinanakazana emhlabeni silakho ukuthi sisetshenziswe esageni kumbe esitshweni. Lokhu kuveza ukuthi amaNdebele ngabantu abananzelela kakhulu lokho okubagombolozelayo. Zonke izehlakalo zifaniswa lempilo yomuntu ngendlela ethile.

Esikhathini esinengi, izaga ziyalaya, zicebise abantu ukuze bahlakaniphe kumbe balimuke ingozi engabavelela. Asikho isaga esingelasifundo esithile. Izaga ziphinda ziveze ukuhlakanipha kwamaNdebele ngoba elakho ukufnqa indaba ngamazwi amalutshwana agcizelela isifundo.

AmaNdebele, njengazo zonke izizwe, ngabantu abalemikhuba lamasiko abo. Ulimi lugoqela amasiko lemikhuba yesizwe ngakho konke lokhu kuyatholakala ezageni. Imisebenzi lamazilo kuyavela kanti njalo umuntu uba lakho ukwazi lokho okuthandwa ngamaNdebele kanye lalokho akuzondayo. Umuntu uba lolwazi ngokudla kwamaNdebele lobudlelwano phakathi kwawo. Uphinda azi isigaba esihlala kumbe esasihlala amaNdebele

ngoba izaga ziphatha izinto ezitholakala esigabeni esithile. Nxa kuxoxwa ngezithelo kumbe izilimo kumbe insimbi ezenjiwa emhlabathini, umuntu ulakho ukuhle azikhombe lezondawo eZimbabwe. Ingqubelaphambili yesizwe layo ivela obala njengalokho okuphawulwa nguNyembezi ngoba okutsha okwenziwayo kuba yingxenye yezaga.

Okunye njalo okuqakathekileyo yikuthi izaga lezitsho zithwele imbali yesizwe. Ngokufunda ngezaga lezitsho, umuntu ubalakho ukwazi okwakusenzakala esizweni samaNdebele ngalesosikhathi. Nxa ayehlukuluzwa kumbe ekholisa, kuyavela. Izinto ezaziqakathekiswa kumbe zisenyanywa zivela obala. Kulokhu-ke umuntu ulakho ukubona umbono wamaNdebele ngempilo. Imbali yona iligugu ngoba ukuze sazi lapho esilubhekise khona, kumele sazi lapho esavela khona lalokho esahlangana lakho. Kuluncedo lokhu ukuze singaphindi amaphutha esawenzayo kanti njalo nxa kulokuhle esasikwenza sikuthuthukise kufke ezingeni eliphezulu kakhulu.

Egwalweni lolu, sibone kuqakathekile ukuthi imbali ingasali phandle kwezaga. Ngaleyondlela, sibone kuqakathekile ukuthi siphe imbali yamaNdebele eZimbabwe singakethuli izaga eziqondane lalesosikhathi. Sibona lokhu kuzakubaluncedo kulabo abafunda lolugwalo ukuze bazwisise okwakusenzakala elizweni ukuze kuvele izaga lezitsho lezi. Silethemba lokuthi ngokufunda lokhu, umfundi uzabalakho ukwazi umbono wamaNdebele ngezehlakalo zalesosikhathi. Kwesinye isikhathi, loba sithe izaga zibetha iqiniso, zingakhanya ziphikisana. Egwalweni lwakhe, uNyembezi uthi lokhu akumelanga kumangalise ngoba izehlakalo zivele zehlukenene. Uphinda akubeke obala ukuthi abantu abayi nganxanye kungemanzi ngakho balakho ukubona ulutho lunye ngendlela ezehlukeneyo. Kungakho abantu balakho ukuphikisana begcizelela ngokuvula enhlangothini ezitshiyeneyo. Kutsho ukuthi zinengi izindlela zokwenza ulutho okokuthi iziphoxo zithi zinengi izindlela zokubulala imbuzi kanti njalo zinengi kakhulukazi ezokubulala umangoye. Abantu bavele behlukene kanti lengqondo zabo azifani.

Umehluko phakathi kwezaga lezitsho

Kunzima ukwehlukanisa izaga lezitsho ngoba umehluko okhona mncane. Konke kungamazwi ahlakaniphileyo kanti njalo kulokugcizelela inkulumo. Nxa kusetshenzisiwe kwenza ulimi luthophele luhlabuse.

Isaga siyazimela sodwa sibe ngumutsho opheleleyo enkulumeni. Asidingi kujotshelwa ukuze umutsho uphelele. Isitsho sona asibi ngumutsho opheleleyo sisodwa. Ngenxa yalokhu, isimo sesaga asiguquki emutshweni. Ezikhathini ezinengi, sala siyilokho esabunjwa siyikho. Kuthiwa *Isalakutshelwa sibona ngomopho* hatshi *Izalakutshelwa zibona ngomopho*. Isitsho sona siyaguquka kuhambelana lenkathi kumbe ukuthi yibunye kumbe ubunengi okuxoxwa ngabo. Esitshweni kungathiwa *Uyazitshela* kumbe *ayazitshela* kulandelwa inani okukhulunywa ngalo.

Esageni kulokulaya okuthile okuvezwayo kanti-ke isitsho sicacisa inkulumo siyigcizelela. Isitsho asilani lokulaya loba kungabakhona njengesageni. Okwaso yikwenza inkulumo ibe sobala kucace ukuthi umuntu uzama ukuthini.

Isaga silakho ukuqala ngesakhi sokulandula kukanti isitsho asikwenzi lokhu. Okuvela obala yikuthi isaga silokuzibusa, silamalungelo aso kanti isitsho sona sincindezelwe, asikhululekanga. Kutsho ukuthi isitsho siyabuswa njalo asilakho ukuziphilela sodwa. Siphila phakathi kwenye inkulumo.

Zithathelwa ngaphi?

Njengoba sesike satsho, izaga zithathelwa kuzo zonke izinto lezehlakalo ezisemhlabeni. Nxa izaga zande entweni ethile, kuveza obala ukuthi leyonto iqakatheke kakhulu empilweni yamaNdebele. Iyabe ihlala isematheni awo kungakho lezaga zibunjwa ngayo.

Izaga zithathelwa ebantwini, ezinyamazaneni, enyonini, kuzilimo, kuzithelo, kokwenjiwayo, emkhathini lezakhiweni. Ngalingelela, phose yonke into esemhlabeni ingasetshenziswa ukubumba isaga. Okumqoka yikuthi okubonwa kuleyonto kufaniswa lokwenzakala empilweni zabantu. Lokhu njalo kuveza ubuhlakani bamaNdebele.

Zikhona izaga ezivela enkolweni zabantu kanye lakuzingane kwane. Ezinye njalo zithathelwa kuzehlakalo eziqondane lesizwe ezigoqela imbali. Lanxa kunjalo, zitholakala zithinta abantu kumbe izinanakazana eziqanjwe ngaphambilini.

Ulutho oluqathekileyo ebantwini lubakhona ezageni ezinengi. UNdhlukula uthi inkomo yayivele iqathekile embusweni wamaNdebele, kungakho izaga ezinengi zigxila kuyo. Kwakulotsholwa, kulinywe,

kubiywe kuthethelwe ngayo, iphe uchago lenyama. Isigogo sayo senziwe intambo, amanyathela kumbe isihlangu sokuzivikela ezitheni. Emikhosini yonke inkomo yayidingakala. UNyembezi laye uyawusekela lumbono ngabakwaZulu. Khona nxa kukhangelwe imbali yamaNdebele, kuvela obala lokhu. Phela yizo inkomo lezi ezadala ukuxabana phakathi kukaTshaka loMzilikazi okaMatshobana waze wazongena kweleZimbabwe. Lalapho esekuleli, ukuthunjwa kwenkomo kwaqhubekela phambili. Yizo inkomo lezi ezenza kuvuke impi eyaqalisela eMasvingo, uLobhengula esithi kusetshenziswe inkomo zakhe ukuhlawula amakhiwa ucingo olwaluqunyiwe. Impi le yiyo eyaletha ukutshiswa kwesigodlo sakoBulawayo lokunyamalala kwenkosi eTshangane, isibalekela ukuthunjwa.

Amakhiwa athi ngokwehlula abansundu abathathela inkomo. Aphinda aquma inkomo zabantu abansundu ukuze athole izisebenzi okwacina kungesinye sezizatho zempi yenkululeko eyakuqala elizweni leli. Lakhathesi inkomo zilokhu ziqakathekile emaNdebeleni. Inengi labasebenza emadolobheni lilazo inkomo emakhaya. Yona indawo yeMatabeleland ilungele khona ukufuywa kwenkomo.

Sekusezandleni zalowo ofunda lolugwalo ukuthi abone lokho okuqakatheke kakhulu embalini yesizwe esikhathini sinye ngasinye. Lokhu kwenza umuntu abone imicabango emqoka ngesikhathi esithile.

Ukubunjwa kwazo/Isimo

UNyembezi uxoxa ngendlela ecacileyo ngesimo sezaga. Okusesigabeni lesi kweyame kakhulu kulokho akutshoyo ngesimo sazo.

Ukweqiwa kwabonkamisa

Lokhu kujayelekile ikakhulu enkondlweni. Kusuka kuphe izaga ubungoma obuthile obenza zikhwabitheke. Bakhona kodwa abathi lokhu kweqiwa kwabonkamisa kusekukhulumeni kulalapho kubhalwa. Iqiniso ngelithi nxa abantu bebhala bayabe bezama ukulingisela inkulumo. Lokhu kutsho ukuthi zikhona izaga ezeqa onkamisa.

Izibonelo:

Uthand'imali njengabosiphatheleni.

Thengis'umfaz'utheng'iBhoso.

Ukwesulwa kwamabala

Kwezinye izaga kwesulwa amabala ukuze imitsho ibe miftshane. Lokhu kuphinda kwengezelele ubungoma ngoba imitsho iba lula. Lokukhumbula izaga kusuka kube lula ngenxa yalokhu.

Izibonelo:

Kulokuthi; Ukhomba aze akhale athi maye ngokukhomba lokhu!

Kuthiwa; Ukhomba aze akhale.

Kulokuthi; Uzabhalela ekhaya uthi, "kini bazali bami abathandekayo".

Kuthiwa; Uzabhalela ekhaya.

Bakhona abangasebenzisa wonke amagama akulezizaga besenzela ukugabaza nje kumbe ukwenzela amahlanya.

Ukusetshenziswa kwesivumelwano senhloko

•Kwesinye isikhathi ulutho okukhulunywa ngalo esageni aluqanjwa ngebizo. Luyabe seluke lwasetshenziswa kakhulu isaga sisaqalisa okokuthi wonke umuntu uyabe esesazi ukuthi kukhulunywa ngani. Lokhu kutsho ukuthi kulokhu esithi yizaga ezintsha kuzakuba kulutshwana ngoba kungenzakala inengi libe lingakazizwa ezinye zalezizaga.

Izibonelo:

Kulokuthi; Ngumlilo wamaphepha.

Kungathiwa; Ngowamaphepha.

Kulokuthi; Amapatapata awela abangela mazwane.

Kungathiwa; Awela abangela mazwane.

Ukuqala ngesakhi esilandulayo

Izaga lezi zivame ukusebenzisa isakhi eside u – Ka- kumbe esiftshane u – A-. Kungasetshenziswa njalo u – Aku- lo – Aka-.

Izibonelo:

Akubonwa lidolo lepositofi.

Kabonwa, ngamaphawundi.

Kasabonwa, ngumkhosi weNxwala.

Ezilemiqondo emibili etsho izinto eziphikisanayo

Lezi yizaga ezipha imiqondo emibili ezithi lokhu kunje kodwa okunye kungenye indlela. Esikhathini esinengi kutshiwo ukuthi indlela ezimbili eziqanjweyo zidala izinto ezehlukeneyo. Zilutshwana izaga ezinje egwalweni lolu.

Izibonelo:

*Thu-thu umthetho wama-Anadini, unganatha amathathu udokotela uyakubopha.
Inala kayihambi kuhamba indlela.*

Ezilezibanjalo

Zinengi izaga lezi. Ezinye zazo ziba lesibanjalo kubala lesibili, ezinye kwelesithathu. Ezinye zivele ziqale ngaso isibanjalo. Lokhu akumelanga kumangalise ngoba izaga zona ziqondanisa isehlakalo lezenzo zabantu. Kungakho okukhulunywa ngakho kucina kuyileyo.

Izibonelo:

*Ukufa kwendoda yimbodlela.
Akubonwa yisiphundu sikanesi.
Ngumlilo wamaphepha.*

Ezilezifaniso

Izaga lezi lazo zinengi ngoba izaga zisuka zifanise ulutho lolunye kumbe isenzo lesinye. Lokhu kwenza izinto eziqathaniswayo zihle zithi bha, umuntu ahle abone lobobudlelwano. Kwenza umuntu abone ukujula komqondo wamaNdebele ekuqathaniseni izinto umuntu angeke azicabangela ngesinye isikhathi. Kuphinda kuveze ukunanzelela okukhona ngezehlakalo ezisesizweni. Ukukhalipha okunje kwenza abantu bangajunywa belibele ngoba besenelisa ukufunda okusengqondweni yomuntu ngezenzo lenkulumo yakhe.

Izibonelo:

*Ufela phakathi njengentambo yekhandlela.
Badla ngaye njengomntanenjiva.*

Ukuhlelwa kwezaga

Zinengi izindlela zokuhlela izaga. Abaloba phambilini basebenzisa izindlela ezitshiyeneyo eziqakathekisa okuthile. Sizazibetha izindlela lezi

esezasetshenziswayo siqhubeke sisebenzise eyethu indlela esibona angani ingengezelela kulezi ezake zasetsenziswa.

Ngokuhlelwa kwamabizo

Egwalweni lwakhe, uNyembezi uhlela izaga lezi ngeziqalo zamabizo azo. Yindlela enhle le kodwa izaga lezo ziyawela kusimo esiphezulu lapho okuxoxwa ngazo ngesimo sazo. Umfundi angakhangelazi iziqalo zazo nxa efuna ukubona ukuthi kuhlelo lwamabizo zikhuluma ngezinto ezikusiphi isigaba. Kungaba lusizo olukhulu njalo ukuthi abone ukuthi kanti zona izaga zalamuhla lezi zikhuluma ngezinto ezikusiphi isigaba kakhulu. Nxa sikhona lesosigaba, kungaba kuhle ukwazi ukuthi kungani lesosigaba siqakathekile kangako.

Ngokulandelana kwamabala

Egwalweni lwabo oluthi **Izaga**, uNyamambi loMpofu bahlela izaga ngokulandelana kwamabala besuka ku-A besiyacina ku-Z. UPelling noma engayilandelanga lindlela, ukubona kufanele ukupha uluhlu lwazo lamakhasi ezitholakala kuwo ngokulandelana kwamabala ekucineni kogwalo. Lokhu kutsho ukuthi eqinisweni uPelling usebenzise izindlela ezimbili ekuhleleni izaga; ngokulandelana kwamabala langendikimba.

Indlela yokuhlela le inhle ikakhulu emuntwini odinga ingcazelo yezaga njengoba kulandelwa indlela esetshenziswa kuzichazamazwi. Kuba lula-ke ukuthi umuntu angezwa isaga aphanze athole ingcazelo yaso.

Ngomdabuko/Ngezinto eziqanjweyo

UNdhlukula yena uhlela izaga ngomdabuko, kusiya ngokuthi ziqamba izinto ezinjani. Ugoqela ezithathelwa ebantwini, ezintweni ezimilayo, enyamazoneni lalezo ezimbaxambaxa. Uhlelo lolu luveza obala izinto eziqakathekileyo embusweni kazulu. Izinto eziqanjwa ezageni ezinengi zihle zibeke obala ukuqakatheka kwalezozinto. Ngalindlela, umuntu uba lakho ukubona impilo yalesosikhathi kusetsenziswa izaga lezo. Uba lakho ukwazi ukudla kumbe imidlalo okwakuthandwa nguMthwakazi.

Ngendikimba

Enye indlela yokuhlela izaga ngeyokulandela ukusetshenziswa kwazo lendikimba yazo. UNyembezi usebenzisa indlela le kanti njalo loPelling weyama kuyo. Lokhu kutsho ukuthi kusiya ngesimo umuntu azithola ekuso ulakho ukudinga izaga ezihambelana lalesosimo azisebenzise ngemfanelo. Lokhu kuba luncedo kakhulu kubafundi okumele babhale indaba zokuzibumbela ngoba bangaphiwa isihloko bahle bakhangele izaga abangazisebenzisa esigabeni esihambelana lesihloko. Amasiko lawo avela obala ngoba kuba sobala okwakuthandwa lokwakuzondwa nguMthwakazi.

Ngembali

Le yiyo indlela esibone singahlela ngayo izaga. Siyithola yehlukile kulokho osekwenziwe ngababhala phambilini njalo sibona ingaba luncedo olukhulu kubafundi. Abafunda lolugwalo kumele bananzelele ukuthi isaga sisinye singasetshenziswa endaweni ezehlukeneyo kungakho noma sifakwe phansi kwembali ethile, singaba lakho ukungena kweyinye njalo. Zikhona izaga ezithathelwa ezintweni ezenzakalayo ngesikhathi esithile zihle zisetshenziswe kanti njalo zikhona ezivumbuluka zithathelwa ezintweni ezazivele zikhona kodwa zisetshenziswe ngesikhathi sakhathezi.

Isitsho esithi; *Kukhona okutshaya amanzi*; sithathelwa ezintweni ezazivele zikhona, sidala, kodwa sesisetshenziswa kakhulu ezinsukwini zonke zobunzima. Nxa sikhangelwa imbali, amanzi ayevele ekhona kudala kodwa okutshiwo yisitsho kuvamile kulezinsuku. Zona izaga ziba lamaqiniso agoqela phose zonke izikhathi. Ofunda lolugwalo kumele abe lakho ukukhululeka ukusebenzisa isaga esisesikhathini sokusungulwa kwezikolo ngesikhathi sikazibuse. Okuqakathekileyo yikuveza obala ukuthi kungani ekhetha ukusisebenzisa ngalesosikhathi.

Egwalweni lolu sizamile ukwethula imbali ephatha amaNdebele kanye labantu bonke abasezigabeni zamaNdebele. Kungenzakala sibe singaphanga izaga kumbe izitsho eziphansi kwalesosikhathi kumbe imbali kodwa sikubone kubalulekile ukuthi imbali leyo kukhulunywe ngayo. Kungenzakala futhi ukuthi zibe khona lezozaga kodwa thina sisilele ekuzivumbululeni. Asicini ngokubetha imbali yodwa. Sithi ngemva kokupha isaga, sichaze umdabuko

waso besesisipha ingcazelo yaso. Emaphethelweni ogwalo, izaga lezitsho lezi ziphinde zahlelwa ngokulandelana kwazo ngamabala kwaphiwa lekhasi lapho sinye ngasinye sazo esitholakala khona.

Isiphetho ngokuhlelwa kwezaga lezitsho

Zonke izindlela zokuhlela izaga ziqakathekile. Enye lenye yazo iqakathekisa okuthile okuba lusizo emuntwini ozifundayo. Okungamelanga kukhohlakale yikuthi izaga ziveza impilo yesizwe, imikhuba, inkolo lamasiko aso. Kuqakathekile ukuthi abaqeqesha ngezaga baphe ulwazi olunengi oluphathisa abafundayo ukuze bazwisise njalo bazijabulele izaga lezi.

Izindlela zokuhlela izaga zingaba zisilela kwezinye indawo kodwa nxa umuntu ezihlanganisa uphuma lolwazi lengcazelo ejulileyo. Kuhle ukutshiya ofundayo engafaniseli. Kumele azi imbali, isisusa lokusetshenziswa kwesaga sinye ngasinye. UMthwakazi kumele azi lapho avela khona, lapho akhona lalapho alubhekise khona. Ngalindlela, uba lakho ukuvikeleka ezingozini ezingavela ngoba izaga lezitsho ziyalimukisa kokuhle lokubi. Ingqobe isisala kofundayo ukuthi ukhetha kuphi ukuze aphilisane kuhle labanye.

Kuqakathekile njalo ukuthi ofunda lolugwalo abale izingwalo ezixoxa ngembali yalesosikhathi okukhulunywa ngaso. Njengoba thina singasibabhali bembali, simane sengula phezulu sathatha lokho esibona kuqakathekile. Sekusalela ofundayo ukujulisa ulwazi ngokuyafunda leyombali ngokugcweleyo.

Okunye okuzananzelelwa ngumfundi yikuthi izaga ezinengi ezilapha zigxile ezintweni eziveza ukudana. Ziphatha ubunzima, zethule uMthwakazi njengesizwe esingelakho ukujabula, esidabukileyo njalo esingani siphel'elwe lithemba. Siyethemba imbali izasicacisa lesisimo.

»» Isahluko 2 »»

Ukufka kwabafundisi lesiKristu

Abanali kukhanya babelobudlelwano obukhulu loMzilikazi eseseZansi. Kukhanya uMtshede (Robert Moffat), wayeyisihlobo esikhulu sikaMzilikazi. Imbali ithi kwathi uMzilikazi esexabene loTshaka walayelwa nguye uMtshede kuleli eleZimbabwe. Eseyakhile uMzilikazi, abafundisi labo balandela befuna ukwakha lokutshumayela.

Bonela ukungena abanali bakha umuzi wamakholwa eNyathi. Abanye babafundisi babengakholwa ukuthi ukholo lwesiKristu lungamemetheka kuhle nxa umbuso wamaNdebele ungadilizwanga. Bona babengayizwisisi impilo eyayiphilwa nguMthwakazi, bebona ingani abelungu bangabasengozini njengoba ibutho likaMzilikazi lalihlala lihlasela omakhelwane. Lokhu kwakungamangalisi ngoba ngalesosikhathi kwakubusa olamandla. Lazo izizwe zabelungu zazikwenza lokhu. Okusobala yikuthi babevele befsa ukubhidliza umbuso kaMthwakazi kubuse abakibo. Bakhona kodwa ababefuqwa luthando okukhulunywa ngalo ebhayibhilini njalo yibo laba abancedisa abansundu langesikhathi sekulwisanwa labamhlophe.

Intshumayelo yabafundisi yayikhangelela amasiko abamnyama phansi. Inkolo kubokhokho lamadlozi yeyiswa kwaba sobala ukuthi bafsa abansudu balahle indlela yabo yokholo lokuphila bathathe eyabelungu. Babakhonake abathathwa ludumo balandela indlela yabafundisi, abanye babo baze baba ngabatshumayeli bevangeli. Inengi labansundu kodwa lala lilokhu likholwa kulokho elakhula liphakathi kwakho. Babebalutshwana-ke abangena isonto.

Njengoba abafundisi babelobudlelwano lenkosi, abanye babo basebenzisa lobobungane ngesikhathi sikaLobhengula ukuncedisa abamhlophe ukwenza ubuqili bokuhluthuna umbuso. UmntakaMtshede, uJohn, ngomunye wabafundisi ababefuna ukubona umbuso wamaNdebele udilizwa. Waba ngomunye walabo abancenga inkosi uLobhengula ukulobelana isivumelwano labelungu ababesithi badinga amalungelo okwemba amatshe aligugu lokuzingela. Yiso lesi isivumelwano esenza abelungu bathole isizatho sokuhlaselela uMthwakazi besithi usephule. Kwalwiwa, uMthwakazi wehlulwa.

Abansundu sebehlulwe, abelungu babusa santando labafundisi baqhubeka ngevangeli labo. Izindaba ezisebhayibhilini yizo ezazifundiswa amakholwa. Ezinye zazo zazimnandi ngakho abangamakholwa babezixoxela ababelokhu benyathela ngoludala. Phela kuqakathekile ukwazi ngempilo yesitha sakho ukuze usizwisis njalo usinqobe. Zazakala-ke izindatshana ezisebhayibhilini inengi lazo ligxila ekwethuseleni abangakholwayo ukuthi bazatshabalaliswa njengalabo abangalalelanga uNowa. Akumangalisi ukuthi kwacina kusiba lezaga ezikhuluma ngoNowa.

Inkolo yesintu yakhangelwa njengesono lobuqaba. Kwathiwa amakholwa angaqakathekisi inotho yasemhlabeni ngoba ingedlulayo. Okumangalisayo yikuthi abamhlophe babelande yona leyo inotho yasemhlabeni okwakuthiwa amakholwa angayiqakathekisi. Ukuthanda imali kwathiwa yinto embi ngoba phela nanku uJudasi wathengisa uJesu efuna yona. Zabunjwa izaga ezisola imali, amakholwa abhekana lombuso ozayo hatshi lo osemhlabeni. Azimisela ukuhlupheka ukuze ayophila kuhle ezulwini, okomhlaba kwaba yize.

Ngokuhamba kwesikhathi, babakhona abamnyama abaqalisa awabo amabandla esonto. Babona ukuthi ibhayibhili balakho ukulizwisisa ngeyabo indlela engafani laleyo eyayitshunyayelwa ngabanali. Kanti angithi amakhosi okukhulunywa ngawo ebhayibhilini ayenothile? Lamakholwa aqinileyo njengoDavida lawo ayethatha izithembo okuyiyo impilo eyayikhona lesintwini. Kwaba sobala ukuthi ibhayibhili lilemfundiso enhle lanxa bekhona abanye abalisebenzisa ngendlela yoncindezelo. Anda amabandla ekhokhelwa ngabamnyama, eqhuba ngendlela ehlukileyo kulaleyo eyabanali. Kanti khona angithi lawo amabandla alethwa ngabamhlophe ahlamuka khonale emazweni aphetsheya? Ngokwanda kwamabandla lokholo lwesiKristu, izitsho lezaga lazo zanda. Yiyo impilo eyayisikhona kwelikaMthwakazi. Isintu sasesixubene lesilungu.

Izaga

Akubonwa lidolo lepositoli.

Umdabuko: Ngokuza kwabelungu kwadabuka inkolo yesiKristu. Kulinkolo kwaba lamasonto ehlukeneyo kwathi abansundu abanengi basungula awabo abawabona ehambelana lenkolo yesintu, ikakhulu lawc ayeyame kuthesithamente elidala. Abepositoli-ke labo baqalisela lapha baba leyabo

indlela yokuthandaza lokudumisa umdali wabo. Phakathi kwenkolo yabo kwaba khona lendlela yokugqoka abathi yiyo eqondileyo emakholweni. Babona kuyiyo indlela ehloniphayo njalo ebatshengisa bengabantu banye. Bona-ke bakhetha ukugqoka izigqoko ezinde ezivala amadolo ezihambelana lezabelusi bezimvu abasebhayibhilini. Labo phela bangabelusi abanakekela izimvu zikamdali. Njengoba zizinde lezi zigqoko, kunzima ukubona idololepositoli.

Ingcazelo: Isaga lesi sitsho ukuthi ulutho kumbe umuntu kabonwa kulezonsuku. Okhulumayo uyabe ekhala ngokungabonakali kwalowo muntu.

Uhamba kancane njengomkhumbi kaNowa.

Umdabuko: Isaga lesi siveza ukuxubana kwenkolo yamaNdebele lesiKristu. AmaNdebele ayevele efanisa ukuhamba kancane njengonwabu kumbe ufudu. Ukufka kwebhayibhili kwaletsa-ke umkhumbi kaNowa. Kwathi kusina izulu likazamcolo, umkhumbi kaNowa wawulokhu uphakanyiswa ngamanzi kancane kancane. Lalapho usuphezu kwamanzi wandenda uhamba kancane kancane.

Ingcazelo: Kutshiwo umuntu ohamba kancane kancane sengathi akulanto ayijahileyo.

Wahamba okwejuba likaNowa.

Umdabuko: Laso lesisaga sathathelwa ebhayibhilini. Kwathi sekuphele uzamcolo, uNowa wathuma ijuba ukuthi liyehlola ukuthi amanzi alokhu emanengi yini. Ijuba lahamba kodwa alaze laphenduka.

Ingcazelo: Kuyabe kutshiwo ukuthi umuntu usehambe kokuphela kumbe okwesikhathi eside waphuza ukuphenduka, belo ngapha ulindelwe.

Imali yimpande yesono.

Umdabuko: Konela ukufka imali elizweni, kwaba yiyo into efunwa ngumuntu wonke ngoba kuyiyo esetshenziswa ukuthenga izinto ezitshieneyo. Lolezifuyo uyazithengisa ukuze athole imali. Ongelamali uyahlulukelwa ngoba engalakuphila kühle ngaphandle kwayo. Abantu sebengabahlala becabanga ukuthi kambe bangayithola njani imali. LomntakaNkulunkulu wathengiswa ngemali. Olemali kasweli okudliwayo kumbe okokwembatha kungakho wonke umuntu eyidinga. Abanye bayithola ngokwenza izinto ezimbi.

Ingcazelo: Sitsho ukuthi imali yiyo ebangela ububi lokona emhlabeni. Abantu basuka badinge imali ngokwenza izinto ezingekho emithethweni ezinjengokuntshontsha, ubugebengu, ukufeba lokubulala. Okhulumayo uyabe esola ukuthi bonke ububi budalwa ngoba kufuneka imali.

Imali yathengisa uJesu/Imali yathengisa umntakaNkulunkulu.

Umdabuko: Ukungena kwabanali elizweni kwatsho ukufka kwebhayibhili. Ekutshelweni ngezehlakalo ezisebhayibhilini amaNdebele ezwa ngoJudas, omunye wabalandeli bakaJesu owathengisa uJesu ngoba ethenjiswa imali. AmaNdebele aphinda abona indlela imali ethakazelelwa ngayo ngabamhlophe lokuthi yiyo esisetshenziswa ukuze umuntu athole okwehlukeneyo, abona ukuthi ngempela imali iqakathekile. Abona imali ifphaza ingqondo okokuthi umuntu udinga yona kuphela kungakhathalekile akwenzayo ukuze ayifumane. Ekufundiseni ibhayibhili, abanali bakubeka obala ukuqakatheka kukaJesu okuthiwa wafela izono zabantu bonke ngoba ethanda wonke umuntu ukuze abe lempilo enaphakade. Phela ibhayibhili lona liqakathekisa umbuso wezulwini ligcizelele ukuthi umuntu kaphile kuhle labanye emhlabeni ukuze athole umvuzo omuhle ezulwini.

Ingcazelo: Sitsho ukuthi imali imbi. Ayilunganga ngoba iyisisusa sobubi. Umuntu angenza loba yini embi nxa ethenjiswa yona.

Ufuna ukungenza imvu yomnikelo.

Umdabuko: Lesi ngesinye sezaga esadaleka ngemva kokuhlangana lesiKristu lebhayibhili. Ebhayibhilini, ama-Isirayeli ayenikela ngokutshisa izimvu. Indaba ehle ifike engqondweni ngeka-Abraham okwathiwa anikele ngomntanakhe waselethelwa imvu sekubonakele ukuthi ulokholo oluqinileyo. Umnikelo-ke wona wawuveza ukubonga lokuhlonipha uMdali ukuze umuntu azuze izibusiso. Loba kwakulungele abantu, izimvu zazisifa zingelacala, zifela ukufeza izifso zabaninizo.

Ingcazelo: Sitsho ukuthi ungabongisebenzisa, ungingenisa engozini ukuze uthole inzuzo ngami.

USathane udobhe idimoni, uzaloya aze aloye lonina.

Umdabuko: Ibhayibhili lethula uSathane njengesidalwa esibi kakhulu. USathane nguye umdali wabo bonke ububi obusemhlabeni. Idimoni lalo libi nanko phela loJesu walixotshela engulubeni njengokutsho

kwebhayibhili. Kutsho ukuthi ukuhlangana kukaSathane ledimoni kudala ububi obesabekayo.

Ingcazelo: Sitsho ukuthi umthakathi uthole umuthi omubi wokuloya, uzaloya bonke abantu aze angenele lalabo abaseduze, kasakhethi. Singatsho njalo ukuthi umuntu ungenwe ngumoya omubi ongaba yingozi lakubani nje.

Izitsho

Ngumahlafun' itshingam' esontweni.

Umdabuko: Isonto iyahlonitshwa kakhulu kanti njalo ukuhlafuna itshingamu phakathi kwabantu kuyenyanyeka. Nxa umuntu ehlafuna itshingamu ubanga umsindo okungapheliyo. Pho nxa kusesontweni, umfundisi ngapha etshumayela, angithi abantu bacina bengasezwa intshumayelo sebemelane lomsindo wayo itshingamu. Isiqoqodo kuphela, isikhohlakali, yiyo sodwa esingahlafuna itshingamu endaweni engcwele njengesonto.

Ingcazelo: Sitsho ukuthi kahloniphi, usedlulele, uyisiqoqodo njalo kalamthetho.

Ulenhlakanipho kaSolomoni.

Umdabuko: Ngesinye njalo isitsho esithathelwa endabeni esebhayibhilini. Endabeni le, abadlezane ababili babanga umntwana bacina besiya eNkosini uSolomoni. Ukuqeda umbango, iNkosi yathi izaquma umntwana ngaphakathi ukuze munye ngamunye wabadlezane athole ingxenye. Umama womntwana wakwala lokhu kodwa ongasunina wavumela phezu, kwaba sobala ukuthi ingane ngekabani.

Ingcazelo: Ukhaliphe kakhulu.

Yimana.

Umdabuko: Indaba yemana ilandiswa kakuhle ebhayibhilini laphe okuthiwa abantwana be-Isirayeli bathi bengaselakho okokudla, uNkulunkulu wabehlisela lokhu kudla okuthiwa yimana badla basutha.

Ingcazelo: Kutsho ukuthi kulula, kuza umuntu engakuginqelanga. Singasetshenziswa ngabafundi nxa umhloliso ulula.

»» Isahluko 3 »»

Ukuqala kwezikolo

Abanali yibo abasungula izikolo kuleli beqalisa ngeNyathi ngo-1860 kulandela iMthombothemba (Hope Fountain) ngo-1870. Injongo yayingeyokuthi abantu bazi ukufunda ibhayibhili ukuze umthwalo wokutshumayeza lokuguqula ukholo lwabansundu ube lula. Okunye njalo okwakumqoka kwakuyikufundisa abansundu ukuze benelise ukuyasebenzela abamhlophe ezindaweni ezitshiyeneyo. Kwakumele bagxile kakhulu emisebenzini yezandla njengoba lokhu kwakugogelwe kumthetho wezemfundo oka-1907.

Ngalesosikhathi, kwakulengatsha ezimbili ezemfundo; ugatsha lwabansundu, lolumele abamhlophe. Kusobala ngalesisenzo ukuthi ubandlululo lwalugcwele. Imali enengi yayithelwa ekufundiseni abamhlophe. Imfundo eyayiphiwa umuntu omnyama kwakumele imenze azizwe engaphelelanga, abe phansi komlungu aze afse ukuba ngumlungu uqobo ehlulwe lijwabu lakhe elimnyama. Akumangalisi-ke ukuthi ngalezonsuku inengi lalilwisana lokukhuluma isikhiwa ngamakhala, ngokuya kwesikhathi abanye baze bazikhuhla ubuso ngamafutha ayingozi. Amafutha la ayeguqula ijwabu elimnyama libemhlophe. Okwadanisa abanengi yikuthi ngemva kwesikhathi amajwabu anjalo aguquka abamnyama tshu okwelahle, kwavela obala ukuthi umuntu angeke aziguqule lokho ayikho khona. Isimanga yikuthi kulezinsuku akhona njalo amafutha aguqula ijwabu athandwa ngabantu. Lanxa engavunyelwa eZimbabwe, abantu bayawangenisa ngudlu elizweni athengiswe emisikeni emnyama.

Ekufundiseni lapha ababalisi babegcizelela ukweyisa inkolo yesintu kuphakanyiswa eyabelungu. Ubandlululo lwalugcwele, lemisebenzini ikhona imisebenzi okwakumele yenziwe ngabamhlophe kuphela, ikhona leyabansundu eyayileholo eliphansi. Abansundu ababelunguzile esikolo babesiba ngababalisi, abalimisi (omudomeni), ama-odali kumbe amanesi. Kwakungamelanga bancintisane labelungu emisebenzini eholisa imali enengi.

Imfundo ephezulu eyesekhondari yaqalisa ukutholwa ngabansundu ngemva kuka-1940 kuleli. Phambilini, ababefsa ukuqhubekela phambili

ngemfundo babelubhekisa eZansi Afrika (South Africa). Abanye abenza lokhu nguJoshua Nkomo, uHerbert Chitepo, uStanlake Samkange, uBernard Chidzero kanye loGeorge Silundika.

Isekhondari yabansundu kaHulumende eyakuqala kwaba yiGoromonzi. Ezinengi izikolo zaziphansi kwabanali, ziphansi kwamabandla atshiyeneyo awamasonto. Inguquko enkulu kwezemfundo yabansundu yalethwa ngesikhathi kubusa uGarfeld Todd. Wengezelela izikolo zesekhondari zabansundu.

Abafundi babefundiswa ngamaqhawe abamhlophe. Izindawo ababefunda ngazo ngezakhonale phetsheya kwamazwe, oNgilandi laboKhanada. Abafundi babehlabela ngendlela zokulima zaseKhanada kanye lemifula yakhona, bengafundiswa lutho ngemifula lezintaba zakibo. Abansundu abanengi bafunda ngeyabo imizamo, inengi njalo layadinga imisebenzi phandle kwelizwe.

Ababesibalenhlanhla yokuba ngababalisi, labo babefundisa khonokho abakufundiswayo. Ayehlonitshwa amatitsha, abafundi labazali belangazelela ukubhala ngetshoko lokubhala izincwadi. Itshoko yaba lodumo, owayesazi ukubhala kumbe ukubala incwadi ebukwa. Abanye abazali babesithi abantwana babo abangamankazana bengenelisa ukubhala incwadi akusadingakali ukuthi baye phambili ngemfundo.

Izaga

Indwangu idobhe itshoko isizibhala lasemanzini.

Umdabuko: Izikolo zaletha indlela entsha yokufunda, itshoko kwaba yinto eqakathekileyo yokufeza ngayo leyo mfundo. Izaga lezi eziphathelane lendwangu zithathelwa ebuthutheni bazo obusezinganekwaneni obudala isaga esithi; indwangu zihlekana iziphongo. Lapha okhulumayo uyabe ehleka ubuthutha bendwangu enza into eyize. Itshoko yona kwakungasinto yokudlalisa. Ngitsho lakulezinsuku ababalisi abajabuli bangathola abantwana beyidlalisa, pho indwangu esibhala emanzini ingeke yabukwa.

Ingcazelo: Lalapha kuyabe kuhlekwa usulu, umuntu othi ethole igugu athi ngobuthutha alitshaphaze ngokwenza into engelancedo.

Ngumlilo wamaphepha.

Umdabuko: Umlilo mdabuko wawo uqakathekile empitweni yamaNdebele ngoba usetshenziswa ezintweni ezinengi ezigoqela ukupheka, ukosa, ukotha

kanye lokutshisa nje. Amaphepha lawo aseyingxenywe yempilo yamaNdebele ngoba izinto ezinengi sezibhalelwana phansi emaphepheni. Ezikhathini ezinengi, amaphepha angaselamsebenzi ayatshiswa ukuze angangcolisi indawo. Bakhona abawathengisayo kulabo abawatholela omunye umsebenzi kodwa esiNdebeleni okuvamileyo yikho ukutshisa. Kungakho abantu bananzelela okwenzakalayo nxa etshiswa. Nxa umuntu engalumathisa amaphepha, ayabhebha adale inkalakatha yomlilo lelangabi elesabekayo ngesikhathi esincane kodwa ngemva kwesikhathshana nje, umlilo wakhona uphanga uphele.

Ingcazelo: Sitsho ulutho oluqaliswe ngamawala kodwa lungasoze lufke ndawo. Kuvamile ebholeni ukuthola iqembu eliqalisa umdlalo ngomdlandla langamawala amakhulu kuthi ngemva kwesikhathshana umdlandla uphele linqotshwe.

Uzabhalela ekhaya/Uzabhalela ekhaya uthi, “Kini bazali bami abathandekayo”.

Umdabuko: Ikhaya liqakathekile esiNdebeleni. Wonke umuntu ulalo angaze abe engalazi ngoba sewadliwa yisilungu. Ikhaya liqathaniswa lobuhle lokulunga njalo esikhathini esinengi kulapho okulabazali khona. Bangaze basebenze edolobheni, abadala abanengi bayabuyela emakhaya lapho betshiya imisebenzi ukuyabhekana lemizi lezifuyo zabo. Esikhathini esinengi, emakhaya kuba yilapho okungcwatshwe khona okhokho. Kulapho abantu abanelisa khona ukuyathethela babe munye labaphansi ngoba inkolo yesintu isekuthini siholwa yibo laba abaphansi okumele sibabikele konke esikwenzayo. Ezikhathini ezinengi umuntu uthi angaba lohlupho akhumbule ekhaya ngoba kulabazali lamathongo. Idolobho lona lalivele libukwa njengendawo okugcwele khona abantu abangelazwelo, abangeke banceda nxa usebunzimeri. Omunye lomunye uzinakekela okwakhe yedwa. Okunye njalo okuvelayo yikusetshenziswa kwencwadi osekuyizo eziya emakhaya umuntu esekhohlwe konke ngokuyazifkela mathupha.

Ingcazelo: Sitsho ukuthi uyabe usuzingenise kuhlupho ongasoze wenelise ukuzikhipha kulo uze ukhumbule ukulubikela abazali bakho ekhaya ngencwadi.

Usebenza emile njengekhandlela.

Umdabuko: Ikhandlela liqakathekile ngoba liletha ukukhanya emnyameni.

Lenza kube lula ukubona izinto emnyameni ikakhulu emakhaya. Lilusizo olukhulu ngoba lingcono kulesikhuni ekukhanyiseni, nanko phela umuntu ulakho ukulithwala angene aphume lalo ezindlini ezitshiyeneyo likhanyisa kuhle nje. Ukuze libhebhe kuhle, ikhandlela kumele limiswe lithi mpo. Lingalala alibhebhi kuhle njalo liphela masinyane, kungakho lithwaliswa gadalala ngokumiswa mpo.

Ingcazelo: Kutsho ukuthi usebenza nzima, ikakhulu labo abasebenza bemile njengababalisi lamanesi. Umbalisi osebenza ehlezi phansi ukhangelwa njengevila njalo kuthiwa utholelabafundi bakhe ubuvila.

Izitsho

Uqamula amatshoko.

Umdabuko: Abantu bajayele ukubuza bathi kanti uzibani usebenza ngaphi, ophendulayo athi, "Lowana uqamula amatshoko." Ababalisi bayingxenye yempilo yomuntu wonke kulezinsuku. Wonke umuntu wedlula ezandleni zabo lanxa beseyiswa kuthiwa abalamali. Kudala babehlonitshwa sibisibili kodwa lamuhla sebaba yinhlekisa. Nxa ababalisi bebhala ngamatshoko emgwembeni bavame ukuba belokhu bewaqamula lanxa kwesinye isikhathi amatshoko ayabe eziqamukela wodwa. Lokhu bakwenzela ukuthi babhale kuhle kulalapho itshoko inde kakhulu.

Ingcazelo: Sitsho ukuthi umuntu wakhona ungumbalisi.

Isikhiwa usikhipha ngamakhala.

Umdabuko: Sekuchaziwe ngaphambilini ukuthi abelungu nxa bekhuluma kuyabe kungathi amazwi abo aphuma ngamakhala. Ngabanikazi bolimi njalo balwazi kuhle.

Ingcazelo: Sitsho ukuthi uyakwazi kakhulu ukukhuluma isikhiwa njengabanikazi baso.

»» Isahluko 4 »»

Izibhedlela

Ngesikhathi kusabusa abamhlophe ubandlululo lwalugcwele ezibhedlela. Ezabelungu zazilayo yonke into efaneleyo. Abanali yibo ababelusizo kakhulu ebantwini abansundu ngoba ezabo izibhedlela zazakhelwe abansundu lapho abafundisi ababesebenzela khona.

Omongikazi babehlonitshwa kanti njalo babesesatshwa ngoba ababekwenza kwakuyisimanga. Ubunesi babandelwe ngomama abafundileyo, inengi labobaba lalisiba ngababalisi, abalimisi lamapholisa.

Ngoba imfundo yobandlululo yayenzelwe ukuthi umuntu onsundu enyanye konke okuphathelane laye, inengi labafundileyo-ke lalizigqaja, libukela phansi lonke olunye uluntu. Omongikazi abanengi babelolaka njalo bezigqaja. Zona izigqoko zabo ezimhlophe qhwa zazibenza bazizwe bezingilosi. Odokotela ngobunengi babengabamhlophe ngoba imisebenzi le kuthiwa ayifanelanga abamnyama. Babatshazwa omongikazi lemisebenzi yabo yamaphilisi lamajekiseni aphilisayo. Abanye abantu babengasakholwa ukuthi belatshiwe nxa bengahlatshwanga ijekiseni. Ngenxa yezimanga zabomongikazi, abasebenza ezibhedlela bahlonitshwa lemithetho yabo yalalelwa.

Kungakabi lezibhedlela abantu babethembele ezinyangeni. Ngokufka kwezibhedlela inengi lathatheka lathola imithi yesilungu ilisebenzela kuhle. Aku, nangalisi-ke ukuthi labo ababesebenza ezibhedlela baphakanyiswa kusukela kulokho abakugqokayo, abakutshoyo labakusebenzisayo. Impilo yezibhedlela yaqakathekiswa. Lalamuhla onesi bayaqakathekiswa ngoba belondoloza impilo.

Izaga

Indwangu idobhe ijekiseni, isihamba ihlaba lamadwala/Indwangu idobhe amaphilisi isinatha lalapho ilihlo lidikiza.

Umdabuko: Ijekiseni yinto eqakathekileyo kakhulu kumpilakahle kazulu. Konela ukufka omongikazi amaNdebele agculiseka ukuthi ngempela ijekiseni iyelapha. Ezinye izalukazi zazingasili ngaphandle kokuthi zihlatshwe ijekiseni loba ilamanzi nje.

Indwangu lapha iyabe ivelelwe lithamsanqa lokuthola into eqakatheke kakhulu ibisiziqhenya ngokwenza okungalingelwe. Yona mthetho wayo ayilalo ithuba lokubamba into enjengejekiseni.

Ingcazelo: Umuntu oswelayo laye lamuhla uyabe ethole ulutho oluqakathekileyo asehamba ezimangalisa ngalo. Usehamba ezibonakalisa ngalo aze alusebenzise lalapho okungamelanga alusebenzise khona. Okhulumayo uyabe ehleka usulu.

Akubonwa yisiphundu sikanesi.

Umdabuko: Amanesi ayesembatha isicholo esimhlophe esiphundu okwakusenza iziphundu zawo zingabonakali. Umuntu wayehle abone esesekhatshana ukuthi ngumongikazi lowaya ngenxa yaso isicholo lesa.

Ingcazelo: Kuyabe kutshiwo ukuthi lowo okukhulunywa ngaye kabonakali kulezonsuku.

Ufela phakathi njengephilisi.

Umdabuko: AmaNdebele ananzelela ukuthi amaphilisi amanengi ayaginywa enjalo engahlafunwanga ikakhulu lawo agoqelwe ngamapulasitiki. Amaphilisi la afka adubukele loba ancibilikele esiswini. Lesisaga siveza ukukhula kolimi lwesiNdebele. Kusabusa iNkosi yamaZulu uTshaka isaga sasithiwa; *Ufela phakathi njengebutho likaTshaka/lakoZulu*, ngoba amabutho kaTshaka ayengavunyelwa ukukhonona.

Ingcazelo: Kutshiwo ukuthi umuntu uzwa ubuhlungu ngaphakathi kwakhe kodwa engafuni ukubuphumisela ngaphandle ikakhulu nxa kukhona akwesabayo okungamehlela angaveza imizwa leyo.

Ukwanda kwaliwa ngabezokwelamisela khatshana abalamangcwaba eziswini.

Umdabuko: Nansi njalo esinye isaga esathathelwa kwesasivele sikhona esithi; *Ukwanda kwaliwa ngabathakathi*. Abathakathi baziwa bengabantu ababi ababulala abantu abangelacala ngakho babesithi banganukwa yizanuse babulawe. Inzalo ivele iqakathekile esintwini njalo kuyimvelo ukuthi wonke umuntu ayifeze le injongo yokwandisa isizwe. Lokhu kwakuncedisa ukuthi kube lamabutho, kuncedisanwe emisebenzini kanti-ke lemizi lobuhlobo kwakuqhela. Kuze kube lamuhla, abantwana bayisipho esikhulu. Ekuzalweni komntwana wayebikwa emadlozi ukuze amamkele. Indoda ivele yindoda

ngabantwana. Nxa umuntu engelanzalo minengi imizamo eyayisenziwa ukuze azuze umntwana. Lakho endulo zazikhona izalukazi ezazikwazi ukuvala inzalo kodwa lokhu kwakukhangelwa njengobuthakathi.

Izibhedlela zafika lomkhuba wokuthi abantu bangabi banengi kakhulu. Kwaba yinhlekisa lokhu ngoba abantu babevele begabaza ngobunengi babantwababo. Khona ukuthi kulamaphilisi enza umuntu angazali kwabonakala njengobuthakathi obuphindwe kabili ngoba kubo kwakusitsho ukuthi umntwana ubulawa esesiswini. Amaphilisi ayebonwa njengalowomuthi wokubulala. Kanti angithi imithi enathwayo iyaphilisa kumbe ibulale? Njengoba kwakungabonwa mntwana ophuma esefle ngemva kokunatha lawomaphilisi, kwaba sobala ukuthi abenza lokhu bangcwabela eziswini. Lokhu kwakuyikuvikela ukwanda kwabantu abalancedo empilweni.

Ingcazelo: Umuntu uyabe ebonga lokho akwenzelwe ngomunye esitsho ukuthi kuhle ukwanda kwabantu ngoba benzelana okuhle njengalokho asekwenzelwe yena. Yena uyakuthakazelela ukwanda ngoba kuletha uncedo aselubonga kodwa abaphambanisa ukuncedwa lokhu yibo laba abezokwelamisela khatshana.

Ubhanditsha inyoka.

Umdabuko: Inyoka yisinanakazana esiyingozi. Siluma umuntu simbulale sona singasoze simudle. Nxa kulandelwa okusebhayibhilini, inyoka yisitha somuntu. Engadini yase-Eden, kuthiwa inyoka yakhohlisa u-Eva kwacina kungena isono emhlabeni. Inyoka ingabona isizukulwane sika-Adam isiluma izithende, ikanti esika-Adam singabona inyoka siyigongoda ikhanda. Inyoka ngumabona abulawe ngoba ingagamula umuntu izithende kungalindelwe. Ngesinye njalo sezaga esilobudlelwano lesibhedlela okweneka obala ukuqakatheka kwezempilakahte ebantwini. Ibhanditshi isetshenziswa ezibhedlela ukubhanditsha abantu abalimeleyo ukuze izilonda ziphole. Obhanditsha inyoka uyabe eyincedisa ukuthi iphole ibisithola ithuba lokuluma abanye abantu kumbe yena umayibhanditsha.

Ingcazelo: Sitsho ukuthi uncedisa umuntu oyingozi ngokumqinisa ukuthi enze intando yakhe. Ngezinye indlela kutshiwo ukuthi ungabancedisa umuntu oyingozi empilweni yakho ngoba ngemva kokumnceda uzaphendukela wena akulimaze.

Thu-thu umthetho wama-Anadini, unganatha amathathu udokotela uyakubophisa.

Umdabuko: Ngesinye laso lesi eseyame kwezempilakahle lamaphilisi okuveza ukuthi ngempela akhonziwe emaNdebeleni. Nxa umuntu enatha ama-Anadini odokotela bathi kumelé abe mabili ngasikhathi sinye. Onatha edlula lapho uyabe esephambanise umthetho okokuthi angangezelela ukugula kulokuthi asile. Lokufa umuntu angafa ngoba esenathe okwedlulisa amalawulo. Ngaleyondlela, iphilisi lesithathu alifunakali ngoba liyabona ububende.

Ingcazelo: Kuyabe kutshiwo ukuthi umtshado ngowababili, owesithathu ngumbhidlizi. Owesithathu ngozodala amacala.

Izitsho

Wazalwa kungelamagetsi esibhedlela.

Umdabuko: Amagetsi esafka ayengafakelwa abantu bonke emadolobheni. Abelungu babelawo besekusithi izindawo eziqakathekileyo njengezibhedlela lazo zibe lawo. Khona nxa kungelamagetsi kuba mnyama.

Ingcazelo: Kuyabe kutshiwo ukuthi umuntu umnyama kakhulu.

Wazalwa isibhedlela sisitsha.

Umdabuko: AmaNdebele nxa ephoxa akuthatha ukuthi umntwana angazalwa isibhedlela sisitsha laye uyatsha abemnyama tshu njengelahle.

Ingcazelo: Sitsho ukuthi umnyama kakhulu.

»» Isahluko 5 »»

Impi yenkululeko yakuqala lokwehlulwa ngabamhlophe

Sesikuvezile ukuthi umbuso wabelungu wawubandlulula. Ngemva kokungena kwePayinela (Pioneer Column) ngo-1890, akuphindanga kwaba lokuhlaliseka esizweni sikaMthwakazi. URhodes, owayephethe amakampani emba igolide lendayimani ezansi wasebenzisa umcebo wakhe ukubumba imibuso emitsha ezizweni zabansundu. Wathumela izikhonzi zakhe oRudd, uMagwaya loThompson kuLobhengula bencediswa ngabafundisi abanjengoHelm.

Izikhonzi zenza isivumelwano loLobhengula kodwa izinqumo zonke azifezwanga ngoba imibhobho lomkhumbi akuzange kulethwe. Wabubona ubuqili uLobhengula wathumela abantu kuNdlovukazi yamaNgisi. Lokhu akuncedanga lutho.

IPayinela yazingenela kuleli ithenjisiwe umhlabathi lamalungelo okwemba imigodi. Ekungeneni kwayo yaceza isigodlo senkosi yaqonda eMashonaland. Yayivele izimisele ukulwisana laye uLobhengula angavele ayiphambanise ezifsweni zayo. Lokhu kufakazwa ngezinkamba ezakhiwa yiPayinela ekungeneni kwayo eZimbabwe. Inkamba lezi zigoqela iTuli, Masvingo (Victoria), iChivhu (Charter) leHarare (Salisbury). Aluba abelungu babelanda igolide lokunye okwemiwayo, babengeke bazihluphe ngokwakha izinkamba.

Ngokungatholi igolide elaneleyo eMashonaland, abelungu laba baqalisa ukungena emaNdebeleni. Badinga isizatho sokuhlasela basibhidlize isizwe, basithola. Umjibila babevele bawuthiya ngesivumelwano okuxoxwe ngaso ekungeneni kwabafundisi. AmaNdebele ayevele ephila impilo yokuhlala ezwana amandla labomakhelwana, owehlulwayo athunjwe athathelwe izilimo lezifuyo abe yingxenye yesizwe sikaMthwakazi. Olenkani wayesiba yikudla komkhonto kanti njalo abanye babahle bazibulale.

Kwathi ibutho likaLobhengula lihlasela inkosi yamaShona eMasvingo, isizatho sokuhlasela savela kubelungu. Abelungu bathi usephambanisa inhlalakahle yabo ngoba usehlasela izisebenzi zabo ezemigodini lemapulazini. Abelungu bahlasela ibutho likaLobhengula bekhokhelwa

nguJameson. Ibutho likaJameson lalithenjiswa umhlabathi wokulima lokumba igolide lingaqoba.

Sekukubi-ke, uLobhengula watshisa isigodlo sakhe sakoBulawayo wanyamalala. U-Alan Wilson wathumela ibutho ukuthi limlonde kodwa latshabalaliswa eTshangane. Akusizanga lutho ngoba ngemva kwalokhu ehlulwa amaNdebele akhonza kubelungu.

Behlulwa-ke abansundu baba yizigqili elizweni labo. Ngemva kokwehlulwa ngo-1893, inkomo ezinengi zamaNdebele zathunjwa ngabamhlophe. Abamnyama bancindezelwa ukusebenzela abamhlophe emapulazini lemigodini. Impilo yabanzima ebantwini abamnyama, yabamnandi kwabamhlophe ngoba phela basebephiwe amapulazi lemigodi, lezisebenzi bezithola ngenhlawulo ephansi.

Abelungu bakha amadolobho. Impilo kaMthwakazi yaguquka sekubonakala izakhiwo ezaziyimanga. Abansundu labo baqalisa ukusebenzisa ezinye zezinto ezazize labelungu, ezinengi zakhona bazithakazelela ezinye njalo zabamangalisa. Impilo yesilungu yaxubana leyesizwe sikaMthwakazi kwabunjwa izaga lezitsho ezintsha. Inengi lazo lalithathelwa ezintweni ezazizintsha emaNdebeleni. Ayeqala ukuzibona lokuzisebenzisa. Atshetsha ananzelela indlela ezisebenza ngayo lezizinto.

Okunye okumele kunanzelelwe ngempi yakuqala yikuthi abansundu abagoqanga izandla kuphela sebhululwe. Ngo-1895 kusiya ku-1896 kwaba lendlala enkulu, izulu laswelakala, intethe lazo zadala umonakalo omkhulu emasimini. Lokhu sekugoqela lokuhlukuluzwa, kwenza abansundu bathwala izikhali njalo. Ukuhlukuluzwa kwakugoqela ukuhluthunwa komhlabathi, ukungahloniphi izinduna, ukuthathelwa izifuyo ngenkani njengembadalo yemithelo, ukuthunjwa lokubhinywa kwabomama lobudlova bamapholisa ansundu. Yalwiwa impi phakathi kuka-1896 lo-1897 ikhokhelwa yizinduna lezanuse.

Bakhulelwa abamhlophe kwaze kwanceda ibutho elavela eZansi. UKaguvi loNehanda ababezinkokheli emashoneni babulawa, abesiShoneni babeka phansi izikhali. Lokhu akwenzakalanga emaNdebeleni kwaze kwabuya uRhodes ezoxolisana lezinduna. Kulapho-ke athola ibizo elithi uMlamulankunzi ngoba elamule izinkunzi ezazithobelene, abamhlophe lamaNdebele.

Ngaphansi kombuso wabelungu

Ngemva kokwehlulwa ngabamhlophe, isizwe sikaMthwakazi sahawula. Abelungu babeka imithetho elukhuni eyenza impilo yamaNdebele yaba yitshe. Ukuze abansundu basebenzele abelungu, kwathiwa babhadale imithelo etshiyeneyo. Owayesehluleka ukuyibhadala leyomithelo wayebotshwa, atshaywe, aphinde ahlukuluzwe ngezindlela ezinengi ezitshiyeneyo.

Imithelo le yayigoqela eyekhanda, eyezinkomo leyezinja. Abansundu baphinda bakhitshwa emhlabathini ovundileyo basiwa ezikwakweni, emahlabathini lemaguswini. Abantu basiwa ezindaweni ezigoqela iGwayi, Tsholotsho leNkayi. Izinkomo ababelazo zaqunywa kwaqanjwa inani okwakungamelanga ledlulwe ngumuntu emunye kungakhathalekile ukuthi ulemuli enganani. Emisebenzini yemapulazini, emigodini lezindlini iholo laliphansi, izindawo zokuhlala zizimbi ngakho imikhuhlane yayiminengi.

Abansundu babevunyelwa ukuthengisela abamhlophe izinkomo zabo, abamhlophe besekusiba yibo abathengisela iCold Storage Commission laphandle kwelizwe. Kusobala-ke ukuthi abantu abansundu babeqilwa ngezifuyo zabo, abelungu bethola inzuzo ephindwe kanenginengi. Izinduna zathathelwa amandla okwaba umhlabathi aphiwa osikomitshi, ezinye zathathelwa bona ubuduna betheswa abantukazana ababesekela umbuso wabelungu.

Emadolobheni abansundu babengavunyelwa ukuthi babe phakathi kwedolobho ebusuku kanti njalo zazikhona izindawo okwakungamelanga balubhade khona langasiphi isikhathi. Owayesiya edolobheni kwakumele abe lobufakazi obugcweleyo ukuthi uyavakatsha kumbe uya emsebenzini. Owayetholakala engelakho lokhu wayebotshwa.

Ukwemba igolide kwakhanya kungelanzuzo enengi ngakho inengi labamhlophe laqalisa ukulima. Babolekwa izimali zokuthi bafeze umsebenzi wokulima. Aqalisa amafekithali, imigwaqo lezipolo kwakhiwa, abansundu kuyibo abasetshenziswa gadalala. Amaqembu amela izisebenzi ayengawabelungu kuphela, umuntu omnyama ethathwa njengomuntu ongelamalungelo.

Ngomnyaka ka-1944 izisebenzi zakololiwe koBulawayo zatshengisela ukukhonona ngendlela ezaziphathwa ngayo emsebenzini, okwamaviki amabili umsebenzi wama mpo. Ngo-1948 izisebenzi zakomanisipala

koBulawayo lazo zakhalala imisebenzi. Impi enkulu kwakuyikulwela amalungelo ezisebenzi. Abansundu babefuna ukuphathwa kuhle njalo befuna ukuthi bahole imali engcono. Ukuhlukuluzwa lokhu yikho okwadala umoya wamaqembu amela izisebenzi kubo-1940 kusiya kubo-1950. Umoya wamaqembu amela ezombangazwe lawo waqalisa, wamemetheka, abantu bafsa ukulwela amalungelo abo lomhlalathi.

Iholo labantu abamnyama laze laba ngcono ngemva kwempi yamazwe wonke omhlaba eyesibili (1945) ngoba abamhlophe abanengi babeye empini. Lokhu kwenza ukuthi abansundu bavunyelwe ukwenza imisebenzi eyayingeyabamhlophe. Abansundu banda emadolobheni kwathi ngomnyaka ka-1946 bavunyelwa ukuhlala emalokitshini abansundu lezimuli zabo. Amalokitshi la ayegoqela iMakhokhoba leLuveve koBulawayo, iMbare leHighfeld eSozibeli (Salisbury). Abamhlophe babehlala ezindlini ezakhiwe kuhle kakhulu kulezabansundu.

Kwadaleka amaqembu amela izifiso lenhlalakahle yezisebenzi. Kusukela ngo-1959 kusiya kubo-1972 amaqembu amela izisebenzi ayesiya esanda. Abamhlophe bazama ukuwanyathezela kwathiwa ukutshengisela akusavunyelwa.

Ngo-1956 abantu bakhalala ukugada amabhasi ngoba imali yokugada ikhutshuliwe. Ngo-1957 kwabunjwa ibandla lezombangazwe i-African National Congress (ANC) likhokhelwa nguJoshua Nkomo. Ibandla leli lenqatshelwa ukuba khona elizweni ngabamhlophe ngo-1959, kwasekuzalwa iNational Democratic Party (NDP) ngo-1960 layo yenqatshelwa ngo-1962. Kulapho okwazalwa khona iZimbabwe African People's Union (ZAPU), uNkomo elokhu enguye umkhokheli. Amanye amalunga eZAPU asola ubukhokheli bukaNkomo asungula iqembu elitsha iZimbabwe African National Union (ZANU) ngo-1963, ikhokhelwa nguNdabaningi Sithole. Amabandla la, iZAPU leZANU enqatshelwa ukuba khona elizweni, ngo-1964 inkokheli zawo zabotshwa. Umoya wezombangazwe wawuvele usuhlanyelelele ngakho ukuxokozela akuphelanga.

Phakathi kuka-1953 lo-1963 kwakulombuso munye weFederareshini (Federation) owawugoqela amazwe amathathu; iNorthern Rhodesia (Zambia), iSouthern Rhodesia (Zimbabwe) leNyasaland (Malawi). Abansundu balwisana loHulumende onje wasechithwa ngo-1963. ISouthern Rhodesia yabuswa yiRhodesian Front ikhokhelwa nguWinston Field. Waqinisa ubandlululo kanti njalo abamhlophe babengasafuni ukuba

ngaphansi kweBhilitane. Abamhlophe babezonda ukuthi iBhilitane yayisiqalisile ukubuyisela imibuso ezandleni zabansundu emazweni e-Africa.

Ngomnyaka ka-1965 u-Ian Douglas Smith, owayesekhokhela iRhodesian Front wazikhulula ngenkani emandleni eBhilitane wazinika uzibuse (Unilateral Declaration of Independence [UDI]). Abansundu bazonda, batshengisela. Amapholisa alwisana labo ngesihluku esesabekayo, inengi labotshwa lavaletwa. Lokhu kwabangela ukuthi abansundu bakubone kungcono ukuthi bathwale izikhali balwe, lakanye yaqalisa impi.

Kusalwiwa impi lamabutho eZIPRA leZANLA, uSmith wazama ngazo zonke izindlela ukuthi ale ebambelele embusweni. Waze wahuga ezinye inkokheli ezigoqela uSithole, uMuzorewa loChirau ababelamabandla ababewakhokhela ukuthi kucindezele isivumelwano. Injongo kaSmith kwakuyikuthi kubuse umuntu omnyama kodwa abamhlophe bale belokhu beyibo inkokheli uqobo. Lokhu yikho okwenza amabandla ayekhokhelwa nguRobert Mugabe loJoshua Nkomo angangeni kulesisivumelwano, amabutho eZANLA leZIPRA aqhubeke esilwa lanxa uMuzorewa kwakuthiwa unqobile kukhetho luka-1978.

Inengi leZimbabwe alilunanzanga ukhetho lolu ngoba inkokheli ezaziwayo zazikuvezile ukuthi akukho okuyaguquka kumbuso kaMuzorewa lo. Impi yaqhubekele phambili kwaze kwayahlalwa phansi eLancaster kwakhulunyisanwa, kwabekwa phansi izikhali ngo-1979. Kwenziwa ukhetho iZimbabwe yathola uzibuse ngo-1980, ikhokhelwa nguRobert Mugabe oweZANU PF, eyinhloko kaHulumende (Prime Minister).

Izaga

Uzaqonda njengoSolobhoni.

Umdabuko: USolobhoni (Selborne) ngumgwaqo owawutholakala koBulawayo kusabusa abamhlophe. Kwathi ngokutholakala kukazibuse kweZimbabwe waba ngomunye wemigwaqo eyaguqulwa amabizo. Wona-ke usubizwa ngelika-Leopold Takawira. Umgwaqo lo uqonde nta. Udabula phakathi laphakathi kweholu enkulu yakoBulawayo (Large City Hall) lehotela elokhu ibizwa ngokuthi yi-Selborne Hotel. Umgwaqo lo uphinda udabule phakathi laphakathi kwephaki (Centenary Park) lenyuziyemu uze uyebamba amarobhoti ase-Ascot.

Ingcazelo: Umuntu uyabe esitsho efunga ukuthi lowo akhuluma laye uzaqonda kumbe alunge angene endleleni efunekayo.

Ukufa kwendoda yimbodlela.

Umdabuko: AmaNdebele ayesazi amagula lamaqhaga engawokugcinela ukudla okunjengochago, utshwala lamanzi. Ngokuza kwabelungu kwavela imbodlela eyayigcinelwa izinto ezinengi ezingamanzi ezigoqela amafutha lepharafna. AmaNdebele ananzelela ukuthi ingavele iphunyuke iwele phansi imbodlela iyafa. Abona ukuthi langasiphi isikhathi impilo yomuntu ilakho ukuphunyuka kungalindelwe.

Ingcazelo: Isaga lesi siveza obala ukuthi empilweni umuntu uyafa loba yisiphi isikhathi. Impilo imane iphunyuke kungalindelwe. Siphinda silimukise abantu ngokuqakatheka kwempilo yomuntu ukuze inanzwe isekhona ngoba ingatshaphazeka nje bengalindele besebekhala kungasela masiza.

Ufela phakathi njengentambo yekhandlela.

Umdabuko: Laso sathathelwa esageni esithi *Ufela ngaphakathi okwebutho likaTshaka*. Kwananzelelwa ukuthi nxa ikhandlela libhebha kutsha intambo ephakathi iphele ingakabi lethuba lokuphumela phandle, ivinjelwe phakathi.

Ingcazelo: Kuyabe kutshiwo umuntu ololutho olumhluphayo loba olumzwise ubuhlungu ngaphakathi kodwa engalukhipheli phandle akhulume ngalo.

Uthanda izinto njengephephabheki.

Umdabuko: Amaphepha la awokuthwala izinto ezehlukeneyo akhanya esenza impilo ibe lula ebantwini. Abantu baba lakho ukuthwala izinto ezinengi ngasikhathi sinye okwenza iphephabheki likhanye liyisihwaba, umabuthelela wayo yonke imfucuza.

Ingcazelo: Sitsho umuntu othanda ukungena lapha lalapha, umuntu othanda ukwenza izinto ezinengi zokuzithokozisa kodwa zibe zingabalulekanga.

Kuyanginqumela njengomhluzi wekhandlela.

Umdabuko: Ukuba khona kwekhandlela empilweni yamaNdebele kwenza impilo yaba lula ikakhulu ebusuku. Lenza kube lokukhanya abantu babone abakwenzayo labakudingayo. Kungakho kwavela izaga ezinengi

eziphathelene lalo. Lapho umhluzi wekhandlela owela khona, uphanga unqume ungazange ugeleze.

Ingcazelo: Lapha kutshiwo ukuthi umuntu uyabe engenelisi ukufeza lokho ayabe efuna ukukwenza, injongo zisala ukufezeka.

Indwangu idobhe ireza isihamba icaba lamadwala.

Umdabuko: Umuntu oyisiwula wayevele engathandeki esiNdebeleni. Inganekwane zazisethiwa ukuze abantwana balimuke bangabi yizithutha njengoNdwangu. Umntwana wayekhala angavele atshelwe ukuthi uyindwangu. UNdwangu ulokhu esetshenziswa ukuveza lobo buthutha okutshengisa ukuthi amaNdebele awayilahli imfundiso yawo eyendulo. Indwangu ilokhu ithola indlela yokuxutshaniswa lezehlakalo zalamuhla. Ngenxa yobuthutha bayo-ke indwangu, yonela ukudobha ireza ebukhali isicaba lamadwala kodwa iqiniso yikuthi akulampumela lokho ngoba idwala alicabeki.

Ingcazelo: Kutshiwo umuntu othole ulutho oluthize aziqhayisa ngalo. Lololutho usezelusebenzisa lalapho okungafanelanga khona.

Uzafka/Usufke esititshini sothuvi.

Umdabuko: Izambuzi ezisebenzisa amanzi yinto eyafika labelungu. Khona ukuthi umuntu aye endlini esiyangaphandle kwakulizilo. Isititshi sothuvi kulapho okuhlangana khona ingcekeza evela ezambuzini ezinengi. Ingcekeza le inuka phu njengoba iphuma eziswini zabantu. Isititshi lesi-ke akusindawo ejabulisayo ngenxa yephunga elibi.

Ingcazelo: Kutshiwo ukuthi umuntu uzafika kumbe usefike lapho okulobunzima khona, lapho okungathambanga khona njalo lapho angelakho ukwenza umathanda, kwangqingetshe.

Umfazi womunye litshukela.

Umdabuko: Itshukela lathi ukuba khona lasetshenziswa ezintweni ezinengi. Abanye ngabalifaka emasini; into abebeyikholisa ingelatshukela. Abanatha itiye labo bayithanda iletshukela. Itshukela liqakathekile empilweni yalamuhla okokuthi ukuswelakala kwalo kudala ukudubeka. Phezu kwalokhu, banengi asebabotshelwa ukulifhla besenzela ukulithengisa ngentengo yomkambo omnyama lapha eZimbabwe. Abantwana abancane bavame ukulintshontsha balikhume itshukela.

Ingcazelo: Kutsho ukuthi into yokuntshontshela njengokuthandana lomfazi wenye indoda kumnandi. Kuyenga njengalo itshukela elenza umuntu ebe, okuyinto engalunganga. Umuntu uyabe esevika ngomunwe efsa ukuganga kumbe egangile ethi loba ngubani ubengalingeka.

Ulala awuthi njengebhasi yemakhaya.

Umdabuko: Amabhasi emakhaya avame ukusuka edolobheni esiya emakhaya ayelala khonale aze aphenduke edolobheni ngelanga elilandelayo. Lokhu kubangelwa ngummango omude kanye lezindlela ezimbi. Ezikhathini ezinengi amabhasi akhona awaphilanga kuhle okokuthi awathembakali njengoba engafa noma nini. Abanikazi bawo bakhanya bengakutshayi mkhuba lokhu ngoba amanengi awo awalungiswa ngokupheleleyo. Abantu bemadolobheni bavele beweyisa amabhasi emaphandleni.

Ingcazelo: Sitsho umuntu othanda ukulala engekho ekhaya esezindaweni zakhe zokuzithokozisa. Okhulumayo uyabe esola isenzo esinje ngoba umuntu lo uyabe ekhanya engelandaba labasekhaya.

Uyazifonela.

Umdabuko: Amafoni enzelwa ukuthi umuntu enelise ukukhuluma lomunye okwenye indawo. Awenzelwanga ukuthi umuntu akhulume yedwa ngoba phela akusekho ukuxoxisana lokho adalelwa khona.

Ingcazelo: Umuntu ozifonelayo ngoziqakisayo, ozitshela ukuthi yena uqakathekile. Ngumuntu ozitshayela eyakhe ingungu, ozibona ephakeme, kungakho kuthiwa uzitshayela ifoni ngoba phela akekho oqakatheke njengaye angamfonela baxoxisane. Yonke into ayenzayo ngeyokuzikhukhumeza. Okhulumayo uyabe eseyisa isenzo salumuntu embona ubuwula lobulima obuhlangane lobuthutha.

Imbayimbayi yaqeda amakula.

Umdabuko: Imbayimbayi ngumbhobho odubuka ngemva kwesikhathi, ongaphangisiyo ukudubuka. Uhlamvu lwakhona lufka lutshaye phansi kodwa lungadubuki masinya. Ludubuka ngemva kwesikhatshana lukhupha ezinye inhlamvu ezincane ezisabalala zitshaye zicakaze isitha. Amakhiwa eNgilandi awusebenzisa lumbhobho atshaya abhuqa amakula ayesilwa lawo. Kulapho amaNdebele athathela khona lesisaga.

Ingcazelo: Nxa ufuna ukwenza ukuthi ulutho oluthile luphumelele,

Iwenze khonapho ungaphuzi. Ungathi uzalwenza mbayimbayi ucina ungasaphumelelanga ngoba kunengi okungakuthikazisa.

Amanzi lamafutha akuhlangani.

Umdabuko: Nxa amafutha angahlangana lamanzi, ayandenda phezulu amanzi asale phansi. Amafutha wona ngawokubebhisa umlilo kanti-ke amanzi ngawokucitsha umlilo ezikhathini ezinengi. Amafutha ayangcolisa kanti amanzi ayahlambulula. Ngalindlela, imisebenzi yamanzi lamafutha ivame ukwehlukana.

Ingcazelo: Sitsho ukuthi abantu abalezenzo ezehlukeneyo abazwisisani.

Ungangibambi/Ungibamba ngekhona njengephepha lesawa.

Umdabuko: Amasi ayevele esaziwa esintwini kodwa kwathi ngokufka kwabelungu kwavela izindlela zokuwagcina emapulasitikini ukwenzela ukuthi labo abahlala emadolobheni okungelankomo benelise ukuwadla labo. Phela endulo kwakungadingakali ukuthi amasi agcinwe emapulasitikini ngoba wonke umuntu wayelazo izinkomo, longelazo esiselwa. Ibala elithi sawa lona lithathelwa esikhiweni lisitsho ubumunyu njalo livamile kulezinsuku. Kwakuvamile ukuthi umuntu azwe abantwana abakhulele edolobheni besithi uchago luvela esitolo bengazi ukuthi luyabe lusengwe enkomeni. Laba yibo abajayeke ukulengisa iphepha lesawa ngekhona nxa bevela yithenga. Lanxa abantwana beyithanda isawa, kwakuyiso isitshebo esilentengo ephansi emadolobheni ngakho lanxa ilokudla okuqakathekileyo, yayiseyiswa ngoba esikhathini esinengi yayithengwa ngabangenelisi ukuthenga inyama.

Ingcazelo: Sitsho ukuthi ungabongiphatha kubi/butshapha sengathi angiqakathekanga.

Amapatapata awela abangelamazwane.

Umdabuko: Amapatapata ngamanyathela agqokwa ngabantu abalamazwane. Nxa umuntu engela mazwane, kuba nzima ukuwagqoka ngoba kudingakala ukuthi amazwane ahlonywe kuwo. Kungakho-ke umuntu ongela mazwane angaze abe lenhlanhla yokuthola amapatapata, angeke amsize njengoba engasoze enelise ukuwagqoka ahambe kuhle ngawo. Uyathola ubunzima okusuke kube yikudlaliseka kwamanyathela la. Isaga lesi siveza okunye ukuthuthukiswa kolimi lwamaNdebele aguquka lezikhathi. Sona isaga lesi sithathelwa kwesasivele sikhona esithi *Amajodo awela abangelambiza*.

Amapatapata asejayekekile ukwedlula amajodo kweleZimbabwe ngakho kuba lula ukuthi abantu balamuhla babe lesibonelo abasejayeleyo.

Ingcazelo: Sitsho ukuthi abanye abantu baba lenhlanhla yokuthola izinto eziqakathekileyo, eziligugu, ezifswa ngabanengi kodwa bengazi ukuzisebenzisa kumbe bengazisebenzisi. Okhulumayo kuyabe kumdanisa lokhu efsha ukuthi ngabe nguye othole lelogugu, ubengenza izimanga ngalo.

Phumela egcekeni njengomtshayeli wetherekitha.

Umdabuko: Izimota zathi zifka kweleZimbabwe kuyizinto eziyisimanga, kambe umuntu esenelisa ukungena phakathi kwendlu ehambayo! Umtshayeli phela wayengena phakathi kwayo azivalele njalo angatshiswa lilanga kukhanye ikhanda lakhe kuphela ngefasisela. Itherekitha-ke yona yaletha esinye isimanga ngoba umtshayeli wayekhanya umzimba wonke njalo abe lakho ukutshiswa lilanga. Izulu lingaze line uyanethwa umtshayeli wetherekitha. Umtshayeli wetherekitha kafihlekanga njengowemota ngenxa yokuba segcekeni. Amatherekitha ajayeleva kakhulu kwabansundu njalo emapulazini abanengi babefundiswa ukuwatshayela ukuze balime amasimu abelungu. Kwamanye amapulazi, izisebenzi zazithwalwa ngawo kuyiwa emasimini. Abantu bona bajayela wona kakhulu kulezimota zona ezazingagadwa lula ngoba zilutshwana, njalo zihamba ngabelungu. Kwathi ngokuya kwesikhathi zathengwa ngabansundu abalemali. Njengoba abantu abanengi babesebenza emapulazini abelungu, kwaba lula ukunanzelela okuqondane letherekitha ngoba kuyimpilo yabo yansukuzonke.

Ingcazelo: Kuyabe kutshiwo ukuthi umuntu kachaze ulutho luzwakale, engafhli lutho. Kaphumele egcekeni angacatshi ngamazwi.

Udliwa ekhangele njengamatemba/Kangidliwa ngikhangele njengamatemba.

Umdabuko: Amatemba zinhlanzi ezigolwa zisencane besezonyiswa. Lanxa efle amatemba, awavali amehlo. Inhlanzi ziyathandeka kakhulu njalo zipha labo abahlala duzane lamadamu ukudla okulomsoco. Lanxa zazidliwa lendulo, kwakuqakathekiswa inhlanzi ezinkulu hatshi amatemba ayabe elokhu esakhula. Ngalingelela amatemba ayevele eseyiswa. Abelungu labo beza lemithetho yabo ngokugolwa kwenhlanzi. Amadamu bawenza awabo abantu bengasenelisi ukuthiya santando. Amakhansili lawo aqalisa

ukuhlawulisa abathiyayo njalo engavumeli ukuthi abantu babambe inhlanzi ezincane lezi ngobunengi. Lokhu kwenziwa ezindaweni ezivunyelweyo ngesikhathi esithile. Ukuhlala kwabantu emadolobheni kwatsho ukuthi abantu basebemele bathenge izitshebo emabhutsha kanti belo abanengi babengenelisi lokhu. Amatamba athengiswa esemaphakethini asuka abalusizo kwabanengi, kwaba yiwo insakavukela yesitshebo ngoba elentengo ephansi. Lokhu akutshongo kodwa ukuthi kwaphela ukuweyisa, kungakho abantu bananzelela ukuvuleka kwamehlo awo lalapho esephekiwe esedliwa. Bona bakuthatha sengathi akhangele, ayaphila kodwa ayavuma ukudliwa kulokuthi abaleke.

Ingcazelo: Sitsho ukuthi ngingeke ngiqilibezelwe ngento esegcekeni. Umuntu uyabe esithi kasoithutha esiqilwa ngento esobala. Kasoze enze njengamatamba adliwa ekhangele ngoba yena uhlakaniphile. Uyabe ehleka usulu lapha esithi lowo ozama ukumqilibezela kavele akhohlwe nje ngoba angeke aphumelele.

Uzafela eburnandini njengomathanditshukela.

Umdabuko: Umathanditshukela yisibungu esithanda itshukela kakhulu njengoba ibizo lichaza nje. Singangena egabheni letshukela asiphumi size sifele phakathi lapho okulobunandi khona. Itshukela lona lanxa kuthiwa lipha amandla, akukho okunengi elilakho okubumba umzimba. Abantu lezibungu bakhangwa yibo ubunandi nje ngoba livele alisuthisi.

Ingcazelo: Sitsho ukuthi umuntu akalimuke angathandi ukuzikholisisa ikakhulu ngenkanuko zomzimba eziphelayo kungelanzuzo umuntu ayitholayo. Ubunandi lobo bulakho ukubulala lowo othi uyakholisa. Sivame ukusetshenziswa ebantwini abathi bayakholisa bona besengozini yegcikwane lengculazi (i-AIDS) yona eyahlanyelwa lapho okulobunandi khona. Lapha kuyabe kulimukiswa umuntu ukuthi abukho ubunandi kulokho akwenzayo ngaphandle kokuzigebhela ingcwaba.

Kudabuka ibhulugwe lendoda.

Umdabuko: Amabhulugwe ayejayekekile ngamakhakhi aqinileyo ngakho-ke nxa sekudabuka ibhulugwe lendoda kuyabe kusetshenzwa nzima, amadoda ekhothama kuluthuli kunjeya. Kuyabe kusetshenzwa gadalala.

Ingcazelo: Kutsho ukuthi kuyabe kunzima kusetshenzwa kakhulu. Angithi

ekusebenzeni kakhulu lalo ibhulugwe liyajujuka lize livume ukudabuka. Kukhulu okuyabe kusenziwa.

Ungabokuba nguthareni.

Umdabuko: Imigwaqo eminengi yemaphandleni ilubhuqu nje kodwa eyedolobheni ngeyethara. Ngalandlela ithara iqathaniswa lezenzo zedolobheni ezazingabukwa ngabamnyama. Ababesiya emadolobheni babebonwa njengabantu abacina bedela amasiko ngoba behlanguka lokunengi okungafani labakwejayeleyo emakhaya. Ithara yalungiselelwa izimota ngakho ohamba ngayo uvame ukusebenzisa izimota. Lanxa kuhambeka lula ethareni kunengi okungavela.

Ingcazelo: Lapha kuyabe kukhuzwa umuntu olonyawo, othanda ukuhlala ehambile kokuphela, lamuhla ulapha kusasa ule. Ngumuntu ohlala esemgwaqweni belu isiNdebele sithi ibele lendlela alivuthwa. Isenzo sokuhamba kakhulu siyabe sisolwa ngoba umuntu angavelelwa yingozi kanti njalo kukhona okuhle okungamkhutha ngokuhlala elonyawo olungelampumulo.

Ungabongenza idonki yakoNkohllo.

Umdabuko: Kwesinye isigodi samaNdebele kwakulomuzi wakoNkohllo. Emzini lowo kwakuledonki ethambe okwamagama. Ngenxa yokuthamba kwayo, wonke owayefuna ukuya esigayweni wayebamba yona ayetshathise amasaka akhe ayogayisa. Omakhelwane abangathembekanga babengasayiceli kubanikazi. Lalapho isivela esigayweni, idiniwe, owayefuna ukuyisebenzisa wayezenzela umathanda ukufeza ezakhe injongo. Ngenxa yokuphathwa butshapha, idonki le yacina ibhensa isiba legodi eqolo ngenxa yobunzima bamasaka eyayiwathwaliswa.

Ingcazelo: Umuntu uyabe esithi ungabongisebenzisa nzima kumbe butshapha ngoba ubona ukulunga kwami.

Uphume ngesikhala senalithi.

Umdabuko: Inalithi ilesikhala esincane kakhulu esihlonywa uhali nxa umuntu ethunga. Abantu abahlutshwa ngamehlo bathwala nzima nxa befuna ukuhloma uhali kulesikhala. Khona ukuthunga kuqakathekile ngoba impahla ayimane ilahlwe nje nxa idabukile. Iyathungwa kumbe ichitshelwe ngoba imali yokuthenga impahla entsha ingatholakali lula.

Ingcazelo: Sitsho ukuthi uphume kanzima kumbe usile manayinayi. Sifana lesithi *Uphume ngesikhala samagundwane.*

Ngatsha ngejesi engelamkhono.

Umdabuko: Ijesi yadalelwa ukuvikela umqando, pho nxa ingelamkhono ngeyokuceca nje ngoba ingafezi umsebenzi wokuvikela umqando. Isikhathi somqando sivele asijatshulelwa ngoba abantu bayagodola njalo kulutshwana okokuziphilisa abakwenzayo ngalesisikhathi. Umqando otshaza ingalo ubuhlungu kakhulu kungakho ucina ukhipha izindlu zamakhaza, ogqoke ijesi engelamkhono adubeke athwalè nzima.

Ingcazelo: Sitsho ukuthi ngakanye ngatsha ngawe, wena uvele ungelancedo oluyangaphi. Usungidube kakhulu.

Ungaboziyekelela udabuka njengengubo engelamphetho.

Umdabuko: Lesi ngesinye njalo isaga esiqondane lesikhathi somqando. Yisigaba sominyaka esithi loba kungelamisebenzi eminengi sisetshenziswe ukufeza imikhuba lamasiko athile. Inganekwane zethiwa ngaso lesisikhathi. Ukukhudumala kuyadingakala kungakho ingubo iqakathekiswa. Nxa ingubo engelamphetho ingaqalisa ukudabuka, akulalutho olungamisa lokhu kudabuka. Umphetho ngowokuvikela ukudabuka lokhu ngakho nxa ungekho idabuka ize iyephutsha. Ingubo enhle ngelomphetho ngoba ibumbeke kühle.

Ingcazelo: Sitsho ukuthi ungaboziyekelela usonakala, zikhuze. Lokhu kuvame ukuqondiswa emuntwini oyabe elokhu eziyekelela esenza ubuzanka sengathi ubuzanka lobu yibukhwa. Uyabe ekhuzwa lowomuntu ukuthi atshiyane lobuzanka lobo.

Inkomo igejwa elitsheni kobelungu.

Umdabuko: Inkomo iligugu kakhulu esizweni samaNdebele. Ayikho into eqakatheke njengenkomo kumcebo wamaNdebele. Isetshenziswa ezintweni ezinengi. Yiyo eletha uchago, iphe ubulongwe bokusinda lokubhada izindlu, iyisitshebo, iyasebenza nxa kuthethelwa kanti njalo iyalima iphinde isetshenziswe ekuloboleni. Ngezinye indlela singathi inkomo igoqela impilo yonke yamaNdebele ngoba akukho okwenziwayo ngaphandle kwayo. Amakhiwa athi efka aqakathekisa amatshe aligugu agoqela igolide lendayimani. Inkomo yabamhlophe yakhanya isetsheni, kuyiwo umcebo

oqakathekiswa. Bona babona inkomo zingaqakathekanga emuntwini onsundu kungakho baziphungula loba nje okunye kwakuyindlela yokuthi bathole isitshebo baphinde babe lazo labo. Bona bavala abensundu bathi imali egejwa emigodini yiyo igugu. Lokhu kwenza abantu bayesebenza kuleyomigodi ngoba imali sokuyiyo esetshenziswa nxa umuntu efuna ulutho oluthize.

Ingcazelo: Sitsho ukuthi abelungu baqakathekisa umcebo ogejwa etsheni. Igolide lendayimani yizo inkomo zabo.

Ungaboziyekelela njengobhayi ludabuka.

Umdabuko: Ubhayi yingubo elula kakhulu njalo elentengo ephansi. Ingubo le idabuka lula njengokutshipha kwayo njalo ayikhudumali kangako. Nxa isidabuka akulanto engenqabela lokho kudabuka kwayo, iphongudabuka nje ize iyefka ekucineni.

Ingcazelo: Sitsho ukuthi ungaboziyekelela usonakala, zikhuze uziqoqe.

Ungaboziyekelela udabuka njengesidwaba.

Umdabuko: Isidwaba yisigqoko esigqokwa ngabomama ikakhulu nxa besebenza. Isigqoko lesi sigqokwa phose nsuku zonke ngakho akumangalisi ukuthi nxa sesidabuka sidabuka kubi. Kwesinye isikhathi nxa sesidabuka siyabe singasaxaxeleki lokuxaxeleka, ngakho umnikazi uyasiyekela sizidabukele santando nje. Ukudabuka kwaso akuhluphi muntu ngoba sivele singesokusebenza nje, esidelelwayo hatshi esokuceca.

Ingcazelo: Sitsho ukuthi ungaboziyekelela usonakala, zikhuze uziqoqe. Umuntu uyabe ekhuthazwa ukuthi abozinakekela, angathi ingqe okwenzakale kuye kuqondile.

Indwangu idobhe umbhobho isidubula lentwala esekhwapheni layo.

Umdabuko: Imibhobho isiyandile kweleZimbabwe. Abanengi bejayela imibhobho ngesikhathi sempi yenkululeko. Khathezi banengi abalemibhobho yokuzivikela, ikakhulu labo abacebileyo labaqakathekileyo. Inengi elivunyelwa ukuthwala imibhobho yilelo elisebenzela ingatsha zikaHulumende njalo elaziwayo ukuthi lizayisebenzisa ngemfanelo. Loba kunjalo, bakhona abayithola ngokungekho emthethweni abacina beganga ngayo. Bayisebenzisa ukuthola lokho abangelakho njengemali kumbe ukweba impahla. Okunye kwalokhu kudalwa yikuhlupheka okuselizweni kanti njalo kwabanye ubugebengu sebavela bazihlalela egazini, sekuyimpilo

yansukuzonke. Kulezinsuku amaphephandaba ahlala ethwele imibiko yabantu ababulalana ngokudubulana, abanye bebulalelana izizatho eziyize. Enganekwaneni uNdwangu uvezwa eyisithutha esingacabangiyo njalo lezaga zilokhu zimupha lowomfanekiso.

Ingcazelo: Sitsho ukuthi umuntu osweelayo njalo oweyiswayo laye namhla uthole ulutho oluligugu asegwabisa ngalo. Ulutho lolo useziqakisa ngalo kakhulu aze alusebenzise ngendlela eyingozi empilweni yakhe. Kuvame ukuqondiswa ebantwini abathi bangachinisa bathole imali enengi bayidle butshapha. Abanye babo bafika eshabhini bathenge bonke utshwala obuseflijini, ikhirethi yakuqala ichithelwe phansi. Basuka lapho bathenge onondindwa bazine bethole igcikwane lengculaza (AIDS). Ukwenza nje kufana lendwangu ethi ithole umbhobho yekele ukuwusebenzisa kuhle ekuzivikeleni idubule intwala esekhwapheni layo. Yibuthutha obuphindwe kabili lobu ngoba icina izidubule yazilimaza.

Ufela phakathi njengesokisi.

Umdabuko: Isokisi lingagqokwa kakhulu lande ukudabuka, ikakhulu emazwaneni. Ngaphandle liyabe likhanya liqinile kodwa okuphakathi kwesicathulo kusenyanyeka. Akukho elingakwenza ngoba umninilo uyabe elifuna linjalo. Izicathulo njalo zona azifani lamanyathela abetha umoya ngakho phakathi kwezicathulo kuyabe sekuvimbile kunuka phu! Umnikazi nguye yedwa owazi okwenzakalayo phakathi.

Ingcazelo: Sitsho umuntu ololutho olumhluphayo ngaphakathi kwakhe kodwa engalutshengiseli ngaphandle.

Uzafela endleleni njengebhasi yemakhaya.

Umdabuko: Ibhasi yemakhaya ihlala iphuma edolobheni iluqondise emakhaya, njalo ihamba ummango omude endleleni embi. Amabhasi emakhaya awanakekelwa kakhulu ngabanikazi. Ngenxa yokutshona ehamba, awalutho ukufela endleleni ubone omakanika sebebamba lapha lalaphaya.

Ingcazelo: Kuyabe kuxwayiswa umuntu othanda ukuhamba kakhulu, ongabeki nyawo phansi. Kuyabe kuthiwa lamhla ukufa kumfca, kuzamthola esendleleni ephakathi kommango abantu bahlupheke bemdinga, kumbe sebethwalana lesidumbu.

Guga sebele kade wahamba.

Umdabuko: Ngesinye sezaga ezithathelwa kwezindala. Sona sivele kwesithi; *Guga sithebe kade wacholela.* Usebele lithenisi elande ukuba lombala omnyama. Ithenisi leli lande ukugqokwa ngomama emaphandleni. Nxa besiya emfuleni, enkunini, esigayweni loba ezitolo bayaligqoka lelithenisi. Lithenisi elisetshenziswa ezintweni ezitshiyeneyo njalo litholakala ngentengo ephansi. Kungakho omama abanengi bengalizweli beligqoka njalo nje. Njengoba lisetshenziswa kakhulu, lalo licina lidabuka likhipha amazwane phandle.

Ingcazelo: Kuyabe kubukwa umuntu ukuthi sewaphila isikhathi eside ngakho kufanele ukuluphala kwakhe. Kuvame ukuba ngumuntu oseluphele ezihleka esesehluleka ukwenza izinto ayevame ukuzenza lula.

Amagabha angelalutho alomsindo.

Umdabuko: Izaga lazo ziyebilekwa kwezinye indimi. Isaga lesi sikhanya sasukela esiNgisini. Njengoba izaga zikhipha iqiniso eligoqela umhlaba wonke, akumangalisi ukuthi kube lobudlelwano lobu. Amagabha angelalutho angatshayeka kwamanye kumbe kolunye ulutho nje abanga umsindo omnengi. Akukho okutholakala kuwo ngaphandle komsindo ngoba ayabe engelalutho. Wona aba lusizo nxa ethwele amanzi kumbe okunye okudliwayo.

Ingcazelo: Sitsho ukuthi umuntu ongelamandla uphethe emlonyeni. Umuntu ongelancedo uvala ngokukhuluma kakhulu/ngokulawula. Kuyabe kutshiwo-ke ukuthi umuntu ovame ukulawula akalakho anganceda ngakho. Isaga lesi sivame ukuqondiswa ebantwaneni besikolo abangaqhubi kuhle ezifundweni kodwa beqakathekisa ukungezwa, behlala bengababanga umsindo njalo bengaqakathekisi ukutaditsha.

Uzakhala inyembezi zempunzi zona ezigujuwa ngengqamu.

Umdabuko: AmaNdebele avele ayakuthanda ukuzingela njalo impunzi kwakulula ukuzijimba. Lokhu kwenza ananzelela okwenziwa zimpunzi.

Ingcazelo: Sitsho ukuthi uzakonakalelwa loba uzakuba lomona kakhulu ongawulindelanga ukhale kakhulu.

Ungithwalise amagabha avuzayo.

Umdabuko: Kukhanya ukutholakala kwamagabha kwadala umehluko,

kwasekutholakale izitsha eziqinileyo njalo ezihlala okwesikhathi eside kulezomdaka. Amagabha asetshenziswa imisebenzi emineni ngakho ahle aba yingxenye yempilo yamaNdebele. Nxa ungathela amanzi egabhini elibhobokileyo ayavuzwa kungabe kusanceda lutho ukuwathela kilo. Okubi kakhulu yikuthi ungathwala igabha elivuzayo uba manzi te, amanzi esephelele emzimbeni. Akulula-ke ukusebenzisa igabha elivuzayo.

Ingcazelo: Sitsho ukuthu ungithwalise nzima/uyangihlupha.

Kasabonwa, ngumkhosi weNxwala/Kasabonwa yiNxwala yamaNdebele.

Umdabuko: Umkhosi weNxwala wawuqakatheke kakhulu phakathi kwesizwe samaNdebele. Wawusenzelwa komkhulu, esigodlweni njalo wayengekho owuvulayo ngaphandle kwayo inkosi yesizwe. Ngemva kokuvulwa kwayo, abantu babeqalisa ukudla izilimo ezivela emasimini. KwelamaNdebele-ke, amakhosi ayelelungelo lokuvula lumkhosi nguMzilikazi loLobhengula ngokulandelana kokubusa kwabo. Kwathi uMzilikazi esephuzile ukufka kweZimbabwe, amaNdebele acabanga ukuthi sewakhothama. Safka isikhathi seNxwala kwabanzima ukuthi ngubani ozayivula. UNkulumane, umntanenkosi, wetheswa ubukhosi kusenzelwa ukuthi avule iNxwala kanti inkosi yayisawadla amabele. Wathi efka uMzilikazi wathi uNkulumane kathunyelwe komkhulu (abulawe). Lokhu kuveza obala ukuthi iNxwala yayiqakatheke kangani. Ngo-1893 umbuso wamaNdebele watshabalala kulwisanwa labamhlophe. Inkosi uLobhengula yanyamalala, kwathi ngoba inkosi ingasekho, kwaswelakala owayengabe esavula iNxwala. Umkhosi lo lawo wahle watshabalala njengesizwe samaNdebele. Ungeke ubekhona ngoba inkosi ilokhu ingekho lalamuhla. Indlu yesikhosini yakoKhumalo ikhuluma ngamalungiselelo okubeka enye inkosi. Mhlawumbe ingabekwa, iNxwala izaphinda ibekhona njalo. Okungaziwayo yikuthi bazabe belokhu bekhona yini abayaziyo ingoma yeNxwala eyayingahlatshelwa ngesinye isikhathi ngaphandle kwangosuku lolo. Yona kuvele kukhanya ukuthi abakho abayaziyo, nxa bekhona, bayigcine yaba yimfhlo yabo enkulu.

Ingcazelo: Sitsho ukuthi umuntu lowo kasabonakali/kasabonwa njalo akulathemba lokuthi uzabuya abonakale.

Ulamawala njengomchamo wamasese/Ungabokuba lamawala njengomchamo wamasese.

Umdabuko: Utshwala buyingxenye yombuso wamaNdebele. Etshwaleni,

zinengi izindaba ezitshukwayo abantu bephana amacebo beziphumulele bekhholisa. Amasese butshwala besintu obuphekwa ngamabele. Utshwala lobu buthengiswa emabhawa. KoBulawayo, butholakala emabhawa anjengaboMaDlodlo, MaKhumalo laboMaMkhwanazi. Amabizo akhona ahle aveze obala ukuthi ngomdabuko, omama yizo ingcitshi ekuphekeni lobutshwala. Umuntu anganatha amasese ayabe elokhu emthuma ukuthi ayechitha njalo nje. Umthambiso wamasese ubuya buthumuthumu njalo ngamawala okokuthi umuntu kumele athi angezwa esemthuma ahle asukume aqonde esambuzi engakazithambiseli. Khona ngeqiniso bonke utshwala buyathuma. Amabhiya lawo anjalo kodwa ngesikhathi soncindezelo ayenganathwa ngabansundu. Wona akhanya ebekwa ezingeni eliphezulu ngoba enathwa ngabelungu, ikanti amasese ayadelelwa. Ukweyiswa kwawo amasese kwaqhubeka lalapho abamnyama sebelakho ukuphuza amabhiya. Ukweyiswa lokhu yikho okwadala ukuthi lezenzo zawo zikhangelelwe phansi lanxa eyikudla ebantwini.

Ingcazelo: Kuyabe kutshiwo ukuthi umuntu ulamawala kakhulu, amaphaphu akhe awahlalanga phansi.

Ufun' ukubon' iBulawayo emi phezu kwebhimu eMbonqane.

Umdabuko: IMbonqane yindawo ekhangelelwa phansi emaNdebeleni. Lapho umuntu efuna ukweyisa indawo uyifanisa layo. Nxa umuntu eyisithutha uzwa abantu besithi, "Uvela eMbonqane yini?" Umuntu oseMbonqane angaze ame phezu kwentaba ende kulazo zonke angeke ayibona iBulawayo ngoba zindawo ezikhatshana lakhatshana. Pho nxa kunjalo ibhimu ingasiza umuntu yini?

Ingcazelo: Sitsho umuntu ozenza owazi izinto zonke. Umuntu othi wazi lezindaba ezenzakala khatshana, lalapho angakaze afke khona.

Uhlinza indlovu ngereza.

Umdabuko: Lesi ngesinye sezaga esiveza uthando lokuzingela emaNdebeleni. Indlovu yinyamazana eyejayelekileyo kwelamaNdebele ngenxa yobukhulu bayo. Ireza layo seyaba yinto ejayelekileyo nanko phela ithwalisa nzima izilevu zabobaba. Ireza ibukhali kodwa ukuthi yenelise ukubhoboza isikhumba sendlovu esiqatha njalo esiqinileyo yinkani. Ngobuncane bayo ireza, kuhle kube nzima ukuthi umuntu ahlinze ngayo inkalakatha yenyamazana enjengendlovu. Umuntu uyabe evele ezichithela isikhathi.

Ingcazelo: Sitshiwo ngumuntu oyeyisa omunye owenza ulutho angasoze enelise ukulufeza. Umuntu ozichithela isikhathi nje.

Inhlamba yiloshini yemendweni.

Umdabuko: Endulo amantombazana ayezilolonga ngezibhuda ukuze akhangeleke emahle. Sasithandwa isibhuda. Ulaza lalo lwalugcotshwa ukuze abantu bakhangeleke bebutshelezi. Ubuhle buyabukwa. Ngokuguquka kwezikhathi kwabakhona amafutha okugcoba kwaze kwaba lalawo okuthiwa ngama-loshini. Bawathakazelela-ke omama ngoba egcobeka lula. Okumele sikunanzelele lapha yindlela amaNdebele ahlanganisa ngayo izinto eziphikisanayo. Iloshini yinto enhle ethandekayo kanti inhlamba ayikhwabitheki. Sekuhle kube sobala ukuthi kuthiwa into embi ayiguqulwe ibe ngenhle. Emendweni kujayelekile ukuthi umalukazana ahlale ehlanjzwa. Angaba lendaba lalezinhamba angacaka. Kumele athathe lezinhlamba azisebenzise ukuba muhle, aziguqule zinukelele mnandi njengamakha. Okunye okumele kunanzelelwe yikuthi kulezinsuku umalukazana lomkakhe kabasavamanga ukuhlala kwabozala. Sebehle basungule owabo umuzi bodwa okokuthi inhlamba ziba nganeno. Lanxa kunjalo, umalukazana ulokhu ehlanjzwa loba okunengi kwakhona engasoze akwazi.

Ingcazelo: Sitsho ukuthi emendweni umalukazana akumelanga azonde nxa bemthethisa ngoba kuvele kukhangelelwe ukuthi kube njalo.

Khithika mkhaza idibha likhatshana.

Umdabuko: Umkhaza yisininakazana esiyingozi kakhulu enkomeni. Imikhaza iyanamathela emakhwapheni enkomo, emibeleni lakwezinye izindawo. Imikhaza le ibangela imikhuhlane enkomeni kanye lokufa kwemibele yazo. Ngenxa yalokhu, abelungu benza amadibha ukuze inkomo zidibhe, imikhaza ife. Nxa inkomo zidibha edibheni, kuyabe kusitsho ukuthi imikhaza izakufa ngaphandle kokuthi ihle izikhithikele inkomo zingakangeni edibheni.

Ingcazelo: Sitsho ukuthi ake utshiyane lami kusemanje, useselalo ithuba, ngoba ungabe ulokhu uphikelela ngizakuhlalisa okwenyongo yenyathi. Kutsho ukuthi ungayekela ukwehlukana lami uzazisola usuvelelwe yingozi, zama ukuzisindisa kusesesikhathi. Tshiyana lami ngoba angikwazi ukuthi udubo lolu ofuna ukungifaka kulo ngingaluqeda njani. Uncedo luyabe selukhatshana nxa sekulomonakalo.

Upika egqoke ezakhe.

Umdabuko: Imithetho yabelungu yaletha amajele lapho okuya khona ababanjwe belamacala. Kudala umuntu wayehlaluliswa nje kumbe axotshwe esigabeni nxa engabulawanga ngenxa yokudala icala. Khathesi abantu sebesiya emajele lapho okuzanywa ukulolonga izimilo zabo. Abapikayo emajele yizibotshwa. Kuthiwa bayapika nje ngoba okwakuvamile yikuthi babesebenza betshaya ipiki lefotsholo. Ngumsebenzi onzima kakhulu lo ophiwa izibotshwa. Ekupikeni lapha izibotshwa ziyabe zigqoke izembatho zemajele okuvame ukuba ngamakhakhi kweleZimbabwe. Azipiki zigqoke izigqoko zazo. Ogqoka ezakhe kutsho ukuthi kabotshwanga kodwa nxa epika kuyabe kusitsho ukuthi kukhona okunzima aqondane lakho.

Ingcazelo: Kutsho ukuthi umuntu uthwele nzima. Noma abantu bembona ehamba nje ufana lomuntu ongakhululekanga osejele. Akalakwenza intando yakhe.

Ithisipunu iqeda isaka letshukela.

Umdabuko: Itiye seyaba ngumkhuhlane kwabanye. Nxa bengayitholanga bazizwa bengaphilanga kuhle, kuyizalukazi zona uzwe sezisithi zitshaywa likhanda letiye. Esintwini-ke itiye iba yitiye nxa kuletshukela, kokubili kuhamba ndawonye. Ukwenzela ukuthi itiye ingaswelakali, amaNdebele athenga amasaka etshukela. Ithisipunu lukhezo olusetshenziswayo ukuthela itshukela enkomitshweni yetiye. Isimanga yikuthi amasaka etshukela amakhulu la acina ephelile yona itshukela icutshwa ngokulukhezwana okuncane lokhu.

Ingcazelo: Sitsho ukuthi ungabokweyisa ulutho ngobuncane balo ngoba lulakho ukudala umehluko omkhulu luluncane lunjalo.

Libhanti lebhulugwe.

Umdabuko: AmaNdebele ngabantu abaziqakisa ngokuhlanzeka ngakho ngabantu abakwaziyo ukugqoka kuhle. INdebele elikwaziyo ukugqoka, elingasitshapha, alitshiyi ukubopha ibhanti nxa ligqoka ibhulugwe. Ogqoka ibhulugwe esiNdebeleni kumele abophe lebhanti. Kuhamba kokubili ukuze umuntu akhangeleke engumuntu ebantwini, insizwa ephelile.

Ingcazelo: Kutshiwo abantu abangatshiyaniyo, abahlala bendawonye sonke isikhathi. Lokhu kuyabe kusitsho ukuthi ngabantu abathandanayo, abangabangani.

Ayisiyo kholugethi yodwa egcina amazinyo.

Umdabuko: Kudala abantu babesikha ingatsha zesihlahla somtshekisane baxubhe ngazo, abanye babesebenzisa itshebetshebe kumbe ilahle. Ingqubelaphambili yaletha imithi yokuxubhisa egoqela ikholugethi. Yona inceda ukuthi amazinyo ahlale ehlanzekile njalo eqinile. Ingcitshi kwezamazinyo zithi umuntu osebenzisa imithi le uba lakho ukuvikela amazinyo akhe ukuze angaboli acine ekhumuka.

Ingcazelo: Sitsho ukuthi uzibambe ungahambi uqala abantu ngoba bazakutshaya ube lezikhewu lanxa amazinyo uwagcina ngekholugethi. Ikholugethi ingevikele izikhewu ezilethwa yisibhakela kumbe induku. Ngezinye izindlela, ukuziphatha lakho kuyawalondoloza amazinyo. Ngamafthshane, sitsho ukuthi kulendlela ezinengi zokwenza ulutho kumbe ezokuqeda udubo.

Ukhala inyembezi zengwenya.

Umdabuko: Ingwenya iyesatshwa njalo abantu abadlaleli esizibeni esilengwenya. Ilakho ukucathamela umuntu imjume engananzelele imhudulele emanzini. Abaziyo bathi isibindi sayo siyitshefu embi kanti nganeno abemaweteleni bathi umsila wayo umnandi okwamagama. Iqukethe ubuhle lobubi ngakho kunzima ukuyithemba. Ingwenya nxa ihlephuna ukudla isidla iyakhala okutsho ukuthi iyabe ithabela lokho kudla ize yehlise izinyembezi.

Ingcazelo: Sitsho ukuthi wehlisa izinyembezi zamanga, ngaphakathi kwakhe zinsini zodwa, uthabe umanzi te. Umuntu onje ngoliqili elikhulu.

Kubomvu umkhiwa ukhithikile.

Umdabuko: Okunye amaNdebele ayezitika ngakho yizithelo zeganga. Umkhiwa yisihlahla seganga esithela izithelo ezivuthwa zibe bomvu gebhu. AmaNdebele etha amakhiwa lelibizo ngoba ewafanisa lezithelo zalesisihlahla. Amakhiwa athi efka kwaba yiwo ayehlala esebenzisa abantu esesatshwa. Labantu abalezikhundla ezesatshwayo sebevame ukubizwa ngelithi khiwa. Nxa amakhiwa engekho emsebenzini izisebenzi ziyavilapha. Nxa ikhiwa selibuya omunye uyalimukisa ezinye izisebenzi ukuthi ikhiwa selibuyile akusetshenzwe funa zizidonsele amanzi ngomsele.

Ingcazelo: Sitsho ukuthi qaphela nangu umuntu omkhulu usethelekile. Yenza okumele ube ukwenza ngoba ungonakalelwa.

Ziqunywa amakhanda ziyekwe.

Umdabuko: Kulezinsuku abantu bafuya inkukhu okuthiwa ngama-*broiler* zibenengi sibili. Mhla zihlatshelwa ukuyathengiswa, lezinkukhu zihlatshwa zibenengi ngasikhathi sinye. Ziqala ziqunywe amakhanda zibuthelelwe laphaya zingakacuthwa. Lokhu kuyabe kusenzelwa ukuthi zithontse igazi ukuze zingaphangisi ukonakala. Zizakuthi sezicuthwa-ke ngemva kwesikhathi.

Ingcazelo: Kutshiwo umuntu othi ekhuluma angavezi yonke indaba esithi lowo otshelwayo uzaziqedisela, azibonele yedwa isiphetho. Ngumuntu ongapha izihloko eziqakathekileyo kodwa engalandisi izehlakalo.

Umangoye uselala esitofni.

Umdabuko: Ngesinye sezaga esithathwa kwesasivele sikhona kodwa sisebenzisa into esijayelekile. Sithathelwa kwesithi *Umangoye uselala eziko*. Emakhaya iziko lilokhu lisasebenza kanti lemadolobheni liyasebenza kakhulu njengoba amagetsi esehlala ecitshiwe nje. Iqiniso elikhona ngelithi abantu abanengi sebesebenzisa izitofu zamagetsi nxa bepheka. Isitofu, njengeziko, siyatshisa nxa sike sasetshenziswa. Ukuze umangoye enelise ukulala esitofni, kuyabe kusitsho ukuthi asizange sisebenze ngoba nxa sike sasebenza umangoye lowo angatsha avuthwe.

Ingcazelo: Sitsho ukuthi sekulanjwa lapha ekhaya. Isitofu asisasetshenziswa ngoba ayisekho into engaphekwa, kungakho umangoye esenelisa ukuzilalela engethuki ukuthi uzakutsha.

Walaywa ngewindi ibhasi isihamba.

Umdabuko: Okwenzakala emabhasini lapha kuyahlekisa. Abantu bayabe belokhu behlezi bonke belindele ibhasi bexoxa ngezinto ezingaqakathekanga. Kuyakuthi ohambayo esesebhasini isizasuka kube yiso isikhathi lapho lo osalayo eselayela izinto eziqakathekileyo. Ezikhathini ezinengi imilayezelo leyo ayiqedwa ngoba ibhasi iyasuka kusalayelwa. Lolayelwayo kalaso isikhathi sokubuzisisa lapho angazwisisi khona kanti njalo kuyabe kulomsindo omnengi. Nxa umntwana oyintombazana esiyakwenda, ulayelwa egumeni lakwabo, elaywa ngumdeni wakwabo. Utshelwa lemfhlo eziqakathekileyo ngokuphatha umuzi. Akulayelwa egekeni nje lapho wonke uzulu alakho ukuzwa okutshiwoyo njalo isikhathi kumele sibe sinengi ukuze umntwana azwisise.

Ingcazelo: Sitsho ukuthi kalamthetho, uluhlaza tshoko, kalaywanga. Bamswelela ithuba eleneleyo lokumlaya.

Inyoka ayifakwa esambeni.

Umdabuko: Inyoka okwayo yikuluma lalokho engasoze ikudle. Isuka ibe yingozi ngaleyondlela kanti njalo lebhayibhilini kuthiwa yiyo eyaqila u-Eva kwadaleka ukufa emhlabeni.

Ingcazelo: Sitsho ukuthi umuntu ogangileyo loba oyingozi akasondezwa eduzane ngoba ekucineni uzakulimaza kumbe akufake phakathi kwenkathazo.

Lokungasibani sekugezela enditshini.

Umdabuko: Ngokomdabu abantu babegezela ezizibeni, emachibini lasemaqojini. Ngokuhamba kwesikhathi kwabakhona izinditshi abantu baqalisa ukugezela kuzo. Zona zazithengwa ngababecebile, ababelemali. Abampofu bona babengenelisi ukuzithenga ngakho kwakusitsho ukuthi ompofu ogezela enditshini ngoziqakisayo, owenza izinto angazenelisiyo.

Ingcazelo: Kutsho ukuthi lokungumuntukazana sekuziqakathekisa/sekuzenza okuqakathekileyo. Umuntu uyabe ehleka usulu ukuthi akuyindawo lokhu okwenzakalayo ngoba umuntu wakhona angeke aqhubeke ngempilo yokuziphakamisa.

Uphakathi komhlane lembeleko.

Umdabuko: Imbeleko ngeyokubelethisa abantwana. Nxa umntwana ekhala angabelethwa uhle athule, akholise acine ejunywe yibuthongo. Ngaleyondlela uyabe enanzwe kuhle ephethwe njengeqanda. Phakathi kwayo imbeleko lomhlane kuyakhudumala ngakho umntwana uyabe ephethwe okweqanda. Uyabe elondolozwe kuhle njalo evikelekile ukuze angaweli phansi.

Ingcazelo: Kutsho ukuthi uhlezi kuhle, kasweli lutho. Uthola konke akufunayo njalo uvikelekile.

Imali imnandi nsukuzonke.

Umdabuko: Nxa umuntu exolisa esithi kasenelisi ukubhadala isikwelede lowo oxoliswayo uphendula athi ungakhathazeki, imali imnandi nsukuzonke.

Ingcazelo: Sitsho ukuthi lapho umuntu azayiphiwelwa khona imali, iyabe ilokhu imnandi njalo izakwenelisa ukufeza izifso zakhe. Locelayo ulakho ukusisebenzisa isaga lesi. Sikhuthaza njalo ukubekezelelana.

Izitsho

Ukhukhumale njengebhanzi lefulawa.

Umdabuko: Ibhanzi lefulawa elomkhukhumezo ungalifaka emafutheni atshisayo liyakhukhumala. Ekuphekeni amabhanzi, kusetshenziswa ifulawa elomkhukhumezo oyiwo owenza akhukhumale.

Ingcazelo: Kutsho ukuthi uqatha, wondlekile, kumbe uyaziqakathekisa.

Utshaya amacimbi ngerekeni.

Umdabuko: Amacimbi yisitshebo esigcweleyo emaNdebeleni, ikakhulu emkhonweni weKhezi, eBulilima, eMangwe leBeitbridge. Amacimbi la agolwa ngezandla. Ukuwatshaya ngerekeni kungenza umuntu atshonele wona kungelampumela eya ngaphi. Owatshaya ngerekeni uyabe engayazi into ayenzayo edlala ngesikhathi nje.

Ingcazelo: Kutsho ukuthi umuntu wakhona uyisithutha esimangalisayo.

Ungabongenza ilikitsho lakho.

Umdabuko: Ilikitsho ngumuntu odonsa inqola abanye abantu behlezi phakathi. Inqola le edonswayo layo ibizwa ngelithi ilikitsho. Kudala emadolobheni amalikitsho ayemanengi kungakabi lezimota ezinengi. Khathesi asemalutshwana njalo asetholakala ezindaweni ezithize ezokuzithokozisa. Inqola esezigcwele eZimbabwe yilezi okuthiwa ngamasikaniya, okuthwalwa ngazo impahla.

Ingcazelo: Sitsho ukuthi ungabongenza umuntu wakho kumbe isigqili sakho osisebenzisa santando.

Ungabongenza ibhoyi lakho.

Umdabuko: Kwathi ekufkeni kwamakhiwa kuleli, afka elokweyisa umuntu omnyama. Wonke umuntu onsundu angaze abe mdala kangakanani wayebizwa ngokuthi ungumfana, *my boy*. Ngalesosikhathi inengi labansundu elalisebenzela abelungu lalibizwa ngokuthi *boy*. Kwakungakhathalekile ukuthi ngumuntu omdala kangani, wonke omnyama osebenzayo

wayebizwa ngalelogama. Kudala amadoda yiwo ayesebenzela amakhiwa omama besele emakhaya. Abantu basuka basebethatha ukuthi nxa usebenzela umlungu ulibhoyi lakhe. Kwathi lalapho sekusebenza omama ibizo elithi bhoyi labe lilokhu lisetshenziswa ngabantu. Ibhoyi-ke lalisetshenziswa santando lisenza konke okufunwa likhiwa lingaphikisi. Eliphikisayo lalikhahlelwa kumbe libotshiswe. Amanyane amabhoyi ayesebenza ezindlini zamakhiwa, amanye esemapulazini. Yibo abantu laba abenza amakhiwa anotha ngezithukuthuku zabo kodwa bona bengaholi imali eya ngaphi.

Ingcazelo: Sitsho ukuthi ungabongenza umuntu wakho ozenzela intando kuye. Kuyabe kutshiwo njalo ukuthi ungabongisebenzisa santando angani angilagazi.

Ungabongitshisela amafimu ami.

Umdabuko: Izithombe ezithwetshulwa ngamakhamera ziyathandeka ngoba abantu balakho ukuthumezelana zona, ikakhulu izithandani. Lalapho umuntu ekhanuka omunye, ulakho ukumbuka esithombeni nxa elaso. Ifimu esetshenziswayo ekuthwebuleni izithombe lezi ifuna ukubanjwa ngonanzelelo funa itshise izithombe. Akumelanga ivuletwe phandle okulelenga khona. Isithombe singacina singakhanyi kuhle loba sitshile.

Ingcazelo: Sitsho ukuthi ungabongiphambanisela izinto zami engizenzayo zingakaphumeleli kuhle.

Uthathekile imota yamaswina.

Umdabuko: Ibala elithi 'swina' ngelokweyisa abantu besiShoneni. Njengoba abelungu bafkela emaShoneni bakha khona izinkamba, amaShona yiwo aqala ukubasebenzela. Baba khona ababetshayela izinqola zabelungu befka ngazo emaNdebeleni, njalo beziphakamisa ngomsebenzi lo. AmaNdebele ayekubona kuyibuthutha lobuwula lokhu.

Ingcazelo: Ukhangwa yizinto ezingelancedo. Uthatheka kalula.

Zinyembezi zikaKhwinini.

Umdabuko: Kunzima ukubona izinyembezi zabantu abakhulu ngoba bona bahlezi kuhle, akukho abakuswelayo. UKhwinini, ongaba likhosikazi leNkosi kumbe umama obusayo njengeNkosi, ngumuntu okhangelelwa phezulu njalo kabonwabonwa ngaso sonke isikhathi. Nxa esemphakathini uvame ukuzibamba ngendlela eyokuthi abantu babone ukuqakatheka kwakhe.

Kungakho-ke lenyembezi zakhe zisiba livelakanci. Okumqoka kodwa yikuthi uKhwini wayeqakathekiswa kakhulu. Konke okwakusenziwa emazweni athunjwe ngabancindezeli kwakuthiwa kwenzelwa yena. Ngalesosikhathi zikhona ezinye izinto abantu abansundu ababengavunyelwa ukuzenza. Okunye kwalokhu yikunatha utshwala bembodlela okuthiwa ngobesikhiwa. Owayetholakala enatha utshwala lobu wayebotshwa. Utshwala babantu abamnyama kwakungamasese, obungahlambulukanga. Lokhu kutsho ukuthi abelungu babeqakathekisa utshwala babo kakhulu njengoba bungelansipho njengobesintu.

Ingcazelo: Kutshiwo utshwala obabunathwa ngamakhiwa kuphela kudala, amabhiya.

Udla isepa.

Umdabuko: Isepa ngeyokuwatsha lokuzeza, ayidliwa. Ozama ukudla isepa ucina eyikhafulile ngoba ayinambitheki kuhle. Khona ukuthi umuntu adle into okumele ayisebenzise ukuwatsha kuveza ubuthutha.

Ingcazelo: Sitsho ukuthi umuntu wakhona uyisithutha kumbe uyaswela, useze esidla lokungadliwayo.

Uholo ngengowane.

Umdabuko: Kuyahlekisa kuphinde kuzwise usizi nxa umuntu angatshelwa ngemali eyayiholwa ngabantu kudala kodwa isenelisa ukuthenga izinto ezinengi. Abanengi babengayiholi imali efka idola ngenyanga. Abema - pulazini bona babetshaya udwendwe mhla kuholwayo babalelwe imali yabo engagcwali isandla. Abanye babephiwa imali isemanvilophini. Babelakho ukuthenga izinto eziyimfanelo bangenise abantwababo ezikolo kungelahlupho. Ingowane zona zazigqokwa ngabantu abazizwayo, ikakhulu izipatsha. Owayegqoka ingowane wayebukwa, ekhangelelwa phezulu njengejintilimani. Njengoba sekutshiwo ukuthi abantu babengatholi imali emangalisayo, owayehlangabeza eyakhe ngengowane wayeyabe ephakeme kulabanye. Asazi-ke ensukwini zalamuhla ukuthi kungathiwa uholo ngani ngoba wonke umuntu usehola ngaphezu kwesigidi. Ngesinye sezitsho esingaguqulwa kukhangelwa umumo wezomnotho elizweni.

Ingcazelo: Sitsho ukuthi uholo imali enengi kakhulu.

Lawe uzaze uligqoke ijazi elimanikiniki/Lawe uzaze uligqoke ibhatshi elimanikiniki.

Umdabuko: Nxa ijazi lingagqokwa kakhulu lingatshintshwa, liyaguga kakhulu livuthuzeke. Oligqokileyo uyabe esengenye into nje ehawulisayo edatshukelwe okuzwisa usizi. Khona ukuthi umuntu atshonele ijazi linye yisibonelo sokuthi uyabe engelazo ezinye impahla, ethembe lonelo ahlala eligqokile.

Ingcazelo: Sitsho ukuthi uhleka mina ukudubeka kodwa lawe udubo luzaze lukuthole udubeke njengami.

Uphume eluhlamvu.

Umdabuko: Uhlamvu lombhobho nxa kudutshulwa luphuma ngesiqubu esesabekayo. Zona inhlamvu lemibhobho sekwejayekekile emhlabeni jikelele ngoba sekuhlala kudutshulenwe lapha lalapha.

Ingcazelo: Sitsho ukuthi uphume egijima ngesiqubu esikhulu kakhulu.

Khululeka ugcwale ibhavu.

Umdabuko: Kulezinsuku abantu abanengi bagezela emabhavini. Nxa umuntu echelesile njalo elesikhathi, amanzi etshisa kamnandi, uyangena phakathi kwebhavu anabe kube sengathi uyabhukutsha. Uzithathela isikhathi sakhe engajahe lutho ekholisa ukuba phakathi kwamanzi.

Ingcazelo: Kuyabe kutshelwa umuntu ukuthi angesabi kodwa akhululeke achelese nje.

Icimbi yisoseji mdabuko.

Umdabuko: Sekuke kwachazwa ukuthi icimbi liqakatheke njani emaNdebeleni. Liyikudla okwakha umzimba. Isoleji yenziwa ngenyama egayiweyo yagqitshwa phakathi kwetshubhu elula. Iyahlabusa yona njalo abantu bayayithanda kodwa iyabiza esikhwameni. Abatsha abanengi abalithandi icimbi, bayalenyanya kodwa isoseji balithanda okwamagama.

Ingcazelo: Abantu bayabe betema icimbi belifanisa lesoseji kodwa lona alilungiswa muntu. Lavela ladalwa nguNkulunkulu linjalo.

Ngumaliyavuza.

Umdabuko: Imali iqakatheke kakhulu emhlabeni. Wonke umuntu uyigcina kuhle. Akekho ongazami ukuyilondoloza. Nxa isivuzwa kuyabe kusitsho ukuthi umuntu kaselandaba layo. Isinengi kakhulu umane ayiyekele ilahleka

abanye beyifuna ngamehlo abomvu.

Ingcazelo: Kutshiwo ukuthi umuntu ulemali enengi kakhulu.

Likhiwa/Ngumlungu omnyama.

Umdabuko: Ikhiwa ngumlungu kumbe umuntu omhlophe. Ekufkeni kwawo kuleli, amakhiwa athumba inotho yabansundu aphinda asebenzisa abantu abansundu ukukhanda omunye umcebo. Amakhiwa aba ngabaqhatshi futhi ancinezela izisebenzi ezinsundu. Ikhiwa-ke lahambelana lomqhatshi, onguye olemali enengi eyokuholisa izisebenzi. Amakhiwa wona ayevele eqakathekisa isikhathi, izinto zawo kumele zenziwe ziqedwe ngesikhathi esithile.

Ingcazelo: Sitsho umuntu onothe kakhulu, ophucukileyo njalo ogcina isikhathi. Singatsho umuntu okunceda ngemali kumbe lokho oyabe ukuswela.

Yinyoka yomlilo.

Umdabuko: Inyoka inde njalo ihamba izombazomba. Isitimela laso side, sihamba sizombazomba. Esamalahle siyabaselwa umlilo owesabekayo owamalahle. Iztimela zamalahle azisandanga kulezinsuku ngoba sekuthenjwa ezegetsi lezedizili, kodwa ezamalahle yizo ezakuqala. AmaNdebele afanisa isitimela lenyoka okwakuyiyo ayeyijaye.

Ingcazelo: Kutshiwo isitimela samalahle.

Litshongololo labelungu.

Umdabuko: Itshongololo ladalwa nguNkulunkulu njalo lilenyawo ezinengi njengesitimela esilamasondo amanengi. AmaNdebele aphinda afanisa isitimela letshongololo.

Ingcazelo: Kutshiwo isitimela.

Yinyoni yabelungu.

Umdabuko: Phose izinto zonke ezazifka labelungu zazimangelisa kulabo abangazejayelanga. AmaNdebele ayekhangela izinto azejayeleyo ezifana lento entsha le besekusiba yilo ibizo abiza ngayo into entsha leyo. Inyoni yadalwa nguNkulunkulu, ilempiko njalo iyaphapha. Indizamtshina layo ilempiko, njalo layo iyaphapha njengeniyoni.

Ingcazelo: Sitsho ukuthi yindizamtshina.

Ucingo lwabantu ngumbane.

Umdabuko: Umbane uvame ukubakhona nxa izulu lisina. Abantu babengakuzwisisi ukuthi ubangwa kuyini njalo babemangaliswa layisiqubu otshaya ngaso. Baphinda baba lokholo lokuthi bakhona abalamandla okuthumela umbane ukuthi uyetshaya abantu abathile ubabulale. Ucingo lona yifoni esetshenziswa ukukhuluma labantu abakhatshana.

Ingcazelo: Kuyabe kukhulunywa ngokuthi ulutho lungenzakala endaweni ethile luhamba ngesiqubu esimangalisayo lwaziwe lezindaweni ebezingalindelwe. Lokhu kwenzakala ngesikhatshana nje kube sengathi abantu batshayelane ucingo lona lungazange lusetshenziswe. Isiqubu lesi siske sifaniswe laleso esombane.

Uye koLuwanika/Waya koLuwanika.

Umdabuko: ULuwanika kwakuyinkosi yamaLozwi eZambia, i-Africa ingakaphangwa ngabamhlophe. Inkosi uLobhengula yayivame ukuthi amabutho ayo ayehlasela adle izinkomo eZambia okwakulilizwe likaLuwanika. Njengoba iZambia ingummango ikakhulu lapho umuntu esuka esigodlweni senkosi, koBulawayo, ababesiya khona babethatha isikhathi eside ukuze baphenduke. Phela amabutho ayesiyahlasela aye hamba ngenyawo. Ayengathatha izinyanga engakaphenduki abantu sebeze belibele ngawo.

Ingcazelo: Kuyabe kutshiwo ukuthi uhambe endaweni ekhatshana lapho azaze aphenduke ngemva kwesikhathi eside.

Zibuthe njengamahlamvu ekhabitshi.

Umdabuko: Izivande ziletha ukudla okukhwabithwa nguzulu. Izilimo zengadi zigoqela ikhabitshi okuyisitshebo esilentengo ephansi kodwa sihlabusa okokuthi noma inyama ingekho umuntu utshona ngesibomvu. Zinengi indlela ephekwa ngazo ikhabitshi njalo abanye benza ngayo amasaladi. Yenza ukudla kukhwabitheke abantu bakulangazelele. Amahlamvu ekhabitshi avuthiweyo ayagoqana abuthane abambane athi nama kube libhola elihle.

Ingcazelo: Kuyabe kutshiwo ukuthi umuntu aziphathe kumbe azibuthe, angaxokozeli agcwale indawo yonke. Kumele azihloniphe phakathi kwabantu aphinde ahloniphe umhlaba hatshi ukuphaphatheka.

»» Isahluko 6 »»

Uzibuse, indlala lengculaza (HIV/AIDS)

Okwaqakathekiswa kuqala ngemva kokuthola uzibuse yikuxolelana, ikakhulu phakathi kwabamhlophe labamnyama. Lanxa kwakunjalo, abanye abamhlophe abazange bawuthembe umbuso ophansi kwezandla zomuntu onsondu. Bona bazibona bebulawa kumbe behlukuluzwa. Ngokwesaba baphuma elizweni beqonda eZansi abanye njalo besiya emazweni aphetsheya kwezilwandle. Lokhu kwadala ukuthi imisebenzi eminengi iswele abangayenza. Kwaba lababalisi lamadokotela avela kwamanye amazwe, baholiswa kühle kakhulu ukuze bancedise ukuthuthukisa ilizwe.

UHulumende wathi ulandela indlela yesoshalizimu yokubusa. Abantwana bafunda mahala ephurayimari. Ezibhedlela lapha abantu labo belatshwa kungelanhlawulo. Kwakhiwa izikolo ezinengi ezintsha ikakhulu ebangeni lesekhondari ngoba zazizilutshwana. Abantu abadala ababengatholanga ithuba lokuphutsha izifundo zabo ngenxa yempi balithola bayafunda ezikolo ezazinakekela asebekhulile.

Ngalesosikhathi bakhona abahlaliswa kutsha emapulazini kodwa isivumelwano esasenziwe eLancaster sasisithi amapulazi azathengiswa yilabo abalesifiso. Ngaleyondlela, ababanengi abansundu abathola amapulazi ngalesosikhathi. Amalungelo abomama athuthukiswa, lokhu kufakazwa lugatsha lwabomama olwabakhona kuHulumende.

Amanye amakampani ayengafuni ukusebenzela phansi kukaHulumende oqakathekisa isoshalizimu, avala aphuma elizweni. Lokhu kwaphambanisa ezomnotho elizweni. IZimbabwe yasebenzisa imali yokubolekwa kwamanye amazwe ukuze izifso zikaMthwakazi zifezwe. Okubanzima ngezikwelede lezi emazweni athiwa asathuthuka yikuzibhadala. Mthetho wazo kukhanya ziyimijibila emiselwe ukuthi amazwe abansundu ale ethembele emazweni aphetsheya. IZimbabwe layo yazithola isisebunzimeni bokubhadala izikwelede lezi. Okunye okwengezelela udubo yikuswelakala kwezulu ngo-1982 lango1987. Njengoba ilizwe leli leyame kakhulu kwezokulima, alitholanga inzuzo efaneleyo ngenxa yokuswelakala kwezulu. Kumele kunanzelelwe njalo ukuthi izinto ezinengi uzulu wayezenzelwa

nguHulumende mahala.

Kungaso leso isikhathi lapho okwaqalisa ukuzwakala ukuthi kulomkhuhlane ongelaphekiyo owengculaza (AIDS). Ngabo-1980, wawungandanga kakhulu lumkhuhlane kodwa ngokuya kwesikhathi, kungenwa kubo-1990 waya umemetheka abantu abanengi balahlekelwa yizihlobo labangane. Amadokotela adingana lendlela zokuwenqabela lowomkhuhlane kodwa ikhambi eliwuqeda du lilokhu liswelakala. Kulezi izinsuku akhona amaphilisi aluncedo noma engawuqedi lumkhuhlane kodwa intengo yawo iphezulu kakhulu okokuthi inengi alenelisi ukuwathenga. UHulumende yena ulokhu esenza imizamo ukuthi labo abangenelisi ukuwathenga lawamaphilisi bawathole kunhlelo ezinceda abantu abanjalo.

Kusobala-ke ukuthi iZimbabwe yathola uzibuse kodwa izinto zaphanga zabalukhuni. Amaqembu amela izisebenzi athuthuka loHulumende ewasekela. Amaqembu la aqalisa ukutshengisela nxa engasuthisekanga ngokwenzakalayo ezindaweni zokusebenzela. Okubi ngalokhu yikuthi labangasimalunga babengenela izitileka lezi benze umonakalo omubi. Abanye babentshontsha kanti njalo abanye babebulala izinto ezehlukeneyo. Ngokuya kwesikhathi-ke uHulumende wathi ukutileka akusekho emthethweni.

Njengoba iZimbabwe yayiboleka izimali, kwakumele ilandele izinqumo zalabo abayibolekayo. Ngenxa yalokhu kwakumele itshiye indlela yesoshalizimu eyayisiya isolwa njalo incipha emazweni amanengi. Lakanye kwaba lenguquko kwalandelwa indlela entsha yokuhlelwa komnotho eyabizwa kuthiwa yi-Economic Structural Adjustment Programme (ESAP). Yathi iphela iminyaka yohlelo lolu, seluvele lusolwa kuthiwa yilo oluwisa umkhononi welizwe.

Ngokuthola uzibuse, abanye njalo bakuthola kulithuba elihle lokuzithuthukisa ngendlela ezingekho emthethweni. Abanye benza ubuqili kuHulumende ekuthwaleni umumbu okwakumele uncedise abantu ezabelweni ngesikhathi sendlala. Abanye njalo benza ubuqili ngezimota, kugoqela lamanye amalunga ephalamende ayelezikhundla kuHulumende. Konke lokhu kwancedisa ekuwiseni umnotho welizwe.

Izaga

Uthatha kancane kancane njengengculaza.

Umdabuko: Umkhuhlane wengculaza ubhahile emhlabeni njalo utshaya

abantu abanengi besesizini. Usuhlukuluze impilo yabantu abanengi okokuthi uhlala usezindebeni zabo. AmaNdebele ananzelela isenzo sawo lumkhuhlane ongahle ubulale umuntu khonapho kodwa ngemva kwesikhathi. Uyamtshudula umuntu acake abelugodo ube usumbulala ngemva kweminyaka eminengi edubeka. Lokhu kwakuvamile ekuqaliseni kwawo lumkhuhlane, ikakhulu kungakatholakali amaphilisi ancedisa labo abagulayo.

Ingcazelo: Sitsho into eyingozi ebulala umuntu kancane kancane.

Izitsho

Ngezithonta ibholinja.

Umdabuko: Izitsho ezinengi, njengezaga zisungulwa njalo zimemetheke ematshwaleni. Kulapho inengi leZimbabwe elizilibazisa khona selitshayisile emsebenzini lixoxa ngokwenzakalayo elizweni. Akumangalisi-ke ukuthola izitsho eziphathelelane lotshwala zisanda. Utshwala besikhiwa obabujayelekile kweleZimbabwe yi-Castle, i-Lion le-Black Label. Ngemva kukazibuse, abahluza utshwala baletha obutsha okuthiwa yi-Zambezi baphinda baletha obunye okuthiwa yi-Bohlingers. Abantu babuthakazelela kakhulu lobu utshwala besithi budaka okunganeno, bunambitheka mnandi njalo abulabhabhalazi njengalobu obunye ababebujaye. Abantu baphinda bathanda lokubunjwa kwembodlela yakhona eluhlaza njalo enhle okwamagama. Bona busungulwa kwakuthiwa ngobuthengiswa kwamanye amazwe, i-export quality, ngakho lentengo yabo yahle yaba phezulu. Abanatha lobu-ke kwatsho ukuthi ngabaphezulu, abalemali. Bahle bafaniswa lakho konke okuhle njengoba bona lembodlela yabo kukuhle.

Ingcazelo: Sitsho ukuthi yintombi enhle.

Uhambela emuva njengethirela yegonyethi.

Umdabuko: Igonyethi yimota enkulu edonsa amathirela alempahla ezichapha imingcele. Izimota lezi zilekhanda okuyilo elidonsa amathirela athwele impahla. Amathirela lawo amane alandele lapho edonswa kungela angakwenza. Awalakho ukuyaphambili ngoba engelawo amandla okuzihambela wodwa, okwawo yikusalela emuva.

Ingcazelo: Kuyabe kutshiwo ukuthi phose sonke isikhathi umuntu wakhona uhambela emuva. Izinto zakhe zonke uzenzela emuva, ekucineni, abanye

bonke sebeqedile. Kungaba ngumuntu olesidensi, olivila loḃa olengqondo ethathela emuva.

Ngamasaladi/Ngamasalala.

Umdabuko: Isaladi ilungiswa ngezidlo ezinengi ezibiza imali ngakho abadla isaladi ngabacebileyo ikakhulu abahlala emasabhabha azwayo. Abampofu abavamanga ukuwadla amasaladi ngoba kubo kuyabe kuyikudlalisa isitshebo. Isaladi ikhangelwa njengokudla okubuthakathaka okudliwa ngabantu abanjalo labo. Yikudla kwesilungu.

Ingcazelo: Kuyabe kutshiwo ukuthi ngabantu abaziphilisa isilungu, abacebileyo njalo abazibona bengcono kakhulu.

Ngamanozi/Linozi.

Umdabuko: Ukufka kwesikhiwa kwadalela abantu okukhulu. Ngoba amakhiwa ayezwakala ekhuluma ngamakhala, abantu bahle bathi umuntu okhuluma isikhiwa kuhle usikhipha ngamakhala njengabanikazi bolimi. Ngenxa yokuthi abelungu babekhangelela abansundu phansi, benza abanye abamnyama bazeyisa. Abanye bathengana lamafutha ayesenza babemhlophe njengamakhiwa ikanti abanye belula inwele lezi kwaba ngokunye. Kwaba khona labanye abaguqula indlela yokukhuluma baqalisa ukukhuluma ngamakhala bezenza abelungu phela. Amakhala angithi kuthiwa yi-nose ngesilungu. Pho kwahle kwathiwa ngamanozi. Okuzwisa ubuhlungu yikuthi bagcwele kakhulu abenza lokhu lalamuhla, ikakhulu intsha.

Ingcazelo: Sitsho ukuthi bazenza abelungu abansundu. Bazenza abafundileyo abazi isikhiwa kakhulu njalo abaphucukileyo. Sebeze bekhuluma ngamakhala ukwedlula abanikazi bolimi.

Yigonyethi.

Umdabuko: Igonyethi yirolu enkulu ethutha izimpahla ezitshiyeneyo.

Ingcazelo: Kuyabe kutshiwo owesifazane olomzimba omkhulu, insuzelakude.

Impi yeNtumbane

Sekuzeziwe ukuthi ukubunjwa kweZANU kwabangelwa yikuthi babekhona phakathi kweqembu leZAPU ababengasuthiseki ngobukhokheli

bukaNkomo. Lokhu kutsho ukuthi akubanga lobudlelwano obuhle phakathi kwamaqembu lawa womabili ngesikhathi kulwiwa. Ayesolana, linye ngalinye iqembu lizibona kuyilo elilwisana ngcono lamabhunu kulelinye. Lalapho amasotsha eZANLA leZIPRA ayehlangana khona kwakulwiwa, akhohlwe ukuthi alesitha esisodwa okumele asihlanganyele. Ekucineni amabutho la aba leziqinti lapho ayesebenzela khona okwakungafki elinye iqembu. Lezakhamizi ezabelweni ezitshiyeneyo zasekela amabutho athile zazonda awelinye iqembu. IZIPRA yayithandwa kakhulu eMatabeleland leMidlands kukanti iZANLA ithandeka kakhulu eMashonaland leMidlands. Empeleni kwasekungathi elinye libandla lamaShona elinye ngelamaNdebele.

Ngemva kokuthola uzibuse, inzondano phakathi kwamabutho la ayiphelanga. Ngesikhathi kubekwa phansi izikhali amabutho la afakwa ezinkambeni ezitshiyeneyo kusesatshwa ukuthi angeke aphilisana kuhle. Ayelokhu esezinkambeni lezi emelele ukubunjwa kwebutho linye ngemva kokuthola uzibuse. AbeZANLA bathokoza ngoba iZANU inqobile, abeZIPRA badana. Amabutho la acina ehlaselana okwadala impi yeNtumbane. Njengoba impi le yayilwelwa edolobheni lakoBulawayo, izakhamizi zaphaphatheka. Inengi elalihlala emalokitshini ayenzelwe abantu abansundu laphanga lathenga izindlu emasabhabha ayengawamakhiwa. Abanye abelungu bebona impi le batshetsha bathengisa izindlu zabo baqonda kwamanye amazwe bebona angathi bangabulawa. Abanye abantu babaleka edolobheni lakoBulawayo balubhekisa emakhaya.

Impi le ayisamemethekanga okuyangaphi ngoba abakhokheli baphanga bakhulumisana ngakho batshela abasekeli babo ukuthi bangalwi. Okunye okwancedayo yikuthi uHulumende owayekhona ngemva kwesivumelwano seLancaster wayegoqela wonke amaqembu. Ephalamende ibandla lika-Abel Muzorewa lalilabameli abathathu, elika-Ian Douglas Smith lalo lilabo, elikaNdabaningi Sithole limelwe kanti njalo elikaJoshua Mqabuko Nkomo lelikaRobert Gabriel Mugabe lawo elabo abameli. Lokhu kwenza ukukhulumisana kwaba lula, yamiswa impi.

Lanxa ukulwisana kwaphela, inhlangothi zamabandla ayelwisana zasala zimunyu ngaphakathi, zagcinelana izikhwili. Phela linye ngalinye iqembu lalizibona kuyilo elikwaziyo ukulwa ngcono kulelinye. Inengi lalabo ababekuZIPRA latshiya isibutho lajonga ukuqalisa impilo yezakhamizi lingasekho esibuthweni. Lalibona angani alisoze laphathwa kuhle esisotsheni. Abanye ngabahle babuyela egangeni bayadinga izikhali. Noma kunjalo abanye baqhubeka besesibuthweni.

Ukuxokozela phakathi kweZANU PF lePF ZAPU akuphelanga du. Ngemva kwesikhatshana kwazwakala sekuthiwa ibutho leZIPRA lalifhle izikhali egangeni elalifuna ukuzisebenzisa ukulwisa uHulumende obusayo. Zaphapha indawana yonke indizamtshina zidingana lalezozikhali. Kwasekuhlala kubikwa ukuthi kuvunjululwe izikhali ezithize emapulazini eZAPU nsukuzonke. Akubanga lobudlelwano obuhle-ke phakathi kwamabandla la ngenxa yokwethesana amacala anje.

Izaga

Ababonani yiZAPU leZANU.

Umdabuko: Ngesinye njalo isaga esithathelwa kwesengwe lenja. Amabandla alwa aletha uzibuse elizweni leZimbabwe yiPF ZAPU leZANU PF. Amabutho awo, iZIPRA leZANLA, asebenza gadalala elwisana lesitha. Lanxa abantu abanengi bengathandi ukukhuluma ngakho, iqiniso ngelithi iZAPU yayithola usekelo olunengi eMatabeleland iZANU yona iluthola eMashonaland. AmaShona lamaNdebele ayevele elempi yawo kusukela ngesikhathi sikaMzilikazi loLobhengula lapho ayehlala ehlaselana. Ukubandlululana lokhu kulokhu kukhona. AbeZAPU babezibona beyibo abalenjongo eziqondileyo besilwa ngcono kanti labeZANU kuyisoleso. Angahlangana amaqembu lawa ayesilwa ngoba evele ehlala esolana. Langemuva kukazibuse awahlalisananga kakuhle amabandla la kwaze kwaba lempi yeNtumbane koBulawayo phakathi kwamabutho eZIPRA leZANLA. Lalapho ibandla leZANU libusa, akubanga lokuhlalisana kuhle, umkhokheli weZAPU kwaze kwabikwa ukuthi weqile elizweni embathe njengesalukazi. Kwaphinda kwaba lokuhlukuluzana, ibutho le-5 Brigade lisilwa labahlamuki kuhlukuluzwa izakhamizi eMidlands le-Matabeleland. Kwaze kwathi cosololo ngomnyaka ka-1987 sekusayinwe isivumelwano sokumanyana phakathi kwamaqembu la womabili.

Ingcazelo: Isaga lesi sitsho ukuthi abantu laba ababonani, bayazondana sibisibili okokuthi bangabulalana lokubulalana.

IGukurahundi

Bakhona abalutshwana ababekuZIPRA ababuyela egangeni bayathwala

izikhali. UHulumende yena wabumba ibutho elalibizwa lithiwa yiGukurahundi elasebenzela eMatabeleland leMidlands. Ababuyela egangeni babizwa ngelabahlamuki bazingelana leGukurahundi.

Okwakhathaza abantu abanengi yikuthi amaqembu la womabili ayengani ahlose ukuhlukuluzwa izakhamizi kulokulwisana. Okunye-ke okwahluphayo yikuthi elinye iqembu lalingazenza angani ngelinye ukuze lihlukuluze abantu. Kwakucina kungasazakali kuhle ukuthi ngabahlamuki labo kumbe yiGukurawundi edale umonakalo ezabelweni. Lababesazi iqiniso bathula ngexa yokwesaba ngoba babengakufela ukufakaza.

Bahlukuluzwa abantu eminyakeni yabo-1984 kusiya kubo-1987, eminye imizi yatshiswa njengesikhathini sempi. Abanye abantu babulawa ngesihluku esimangalisayo. Kwakungaselakuhlaliseka ezabelweni zenkabazwe leMatabeleland, ezinye izakhamizi zabalekela emadolobheni. Lezikolweni lezi imbangi zazifka zihlukuluze abantwana lababalisi. Abanye abantu babebhinywa; abanye begwazwa angani zinyamazana.

Ngomnyaka ka-1984 ukuhlukuluzana lokhu kwabakhona kwamanye amadolobho. Babekhona abeyuthi ababehlupha abantu befuna ukubona kumbe balamakhadi ebandla elibusayo. Ezilindweni zamabhasi lapha umuntu wayengagadi ibhasi engelalo lelakhadi. Wayetshaywa aze ayelidinga alibhadalele. Bakhona njalo ababulawayo. Wayengekho owayengama athi ungoweZAPU. Abantu bafhla amakhadi abo eZAPU lamakawuso emiqamelweni ngoba bengeke bawagqoke. Ezinye inkokheli zeZAPU zabotshwa zavalelwa kuthiwa yizo ezidunga impilakahle elizweni. Unkomo laye waphuma elizweni ebaleka esesabela impilo yakhe.

Bahlupheka abantu beZimbabwe ngalesosikhathi kungekho othemba omunye. Lokukhuluma ngokwakusenzakala kwakunzima ngoba umuntu engasazi ukuthi isitha kumbe isihlobo yisiphi. Abakhokheli bacina bekubona ukuthi ukuhlukuluzana lokho kuphambanisa ingqubelaphambili baqalisa ukukhulumisana bezama ukuqeda ukulwisana lenzondano.

Izaga

Akasabonwa likhadi leZAPU.

Umdabuko: Imbali yeZAPU leZANU isike yalandiswa. Ngemva kokunqoba kweZANU ekhethweni luka-1980, ukuzondana phakathi kwamabandla la kwaqhubekela phambili. Owelinye ibandla wayengafuni

ukubona owelinye. Njengoba iZAPU yayehluliwe, kwakumele imisebenzi yayo ingabonwa. Amakawuso awebandla afhlwa emiqamelweni abantu besesaba ukuhlukuluzwa, kwaba yiso leso lamakhadi akhona. Phela kwaba lokubotshwa kwabaphathi bebandla leZAPU abanengi kuthiwa bazama ukuwisa uHulumende ngokungekho emthethweni. Kwaba lempi yeNtumbane kwaphindwa kwabanjwa izikhali ezazifhliwe emapulazini eZAPU. Konke lokhu kwenza abasekeli beZAPU badlele evalweni befhla konke okuphathelene leZAPU. Impawu lezi azilahlwanga ngoba kwathi kusayinwa ummanyano ngo-1987 avela amakawuso lezipenedi, okwaba sobala ukuthi kwakutshukuzwe kwezinye indawo.

Ingcazelo: Kuyabe kutshiwo ukuthi umuntu kasabonwa, abantu sebeze bemkhanuka njengekhadi leZAPU ngesikhathi kunzima ukuliveza.

Umuntu omnyama uzakubulala ehleka.

Umdabuko: AmaNdebele ananzelela ukuthi umuntu uyakuhlekelela angathi ukuthabele kanti manga, ngaphakathi kwakhe ubomvu gebhu, ukufsula okubi. Ngesikhathi seGukurahundi, banengi ababebulawa, ababulalayo bengagqize qhakala, bezihlekela nje angani babulala inyamazana. Babekhona labathengisi.

Ingcazelo: Sitsho ukuthi ungakhohliswa lizinyo lomuntu angaze akuhlekelele. Lokhu akutsho ukuthi uyakuthanda. Umuntu uyakwenzela ububi ekuhlekelela enjalo.

Umanyano

Ekukhulumisaneni kwabakhokheli kuzanywa ukuqedwa impi yeGukurahundi labahlamuki labo, kwacina kukhunywana umlotha phakathi kweZANU PF lePF ZAPU. Kwamiswa ukuhlukuluzana, kwathi mhlaka 22 Mpalakazi 1987 kwabhalelwana isivumelwano somanyano phakathi kwamabandla la.

UCanaan Banana owayengumongameli kusukela iZimbabwe ithola uzibuse, waphiwa umhlalaphansi. URobert Mugabe owayeyinhloko kaHulumende (Prime Minister) kusukela kutholwa uzibuse waba nguye umongameli phansi kwesisekelo esitsha esasingasela isikhundla sakhe sakuqala. Isivumelwano sasisithi kumele kube labasekeli bakamongameli ababili. Owakuqala kwakunguSimon Muzenda owayevele eliphini lenhloko kaHulumende (Deputy Prime Minister) kusukela kutholwa uzibuse, owesibili kwaba nguJoshua Nkomo.

Isivumelwano sasisithi kumele abakhokheli bavele kulabo ababekuZAPU lakulabo ababekuZANU. Ibizo lebandla lomanyano kwathiwa lizakuba yiZANU PF. Ngokhetho luka-1990 lanqoba-ke ibandla leli ngaphandle kwalapho okwanqoba khona iZANU Ndonga ekaNdabaningi Sithole. Phela kungakabi lomanyano iZANU PF yayingakaze inqobe eMatabeleland. Abantu bajabula-ke besithi sekuzaba lokuthuthukiswa kwendawo zonke njengoba abantu sebebambene. Bathaba bebona kubuya ingqubelaphambili kuzo zonke izabelo.

Ababebizwa ngelabahlamuki baphiwa amapulazi ngemva kwesivumelwano somanyano. Babeka phansi izikhali basungula amakopa bencediswa nguHulumende. Balima, bafuya, bahlala bazinza lezimuli zabo. Kwaba lokuthula ezabelweni abantu baphinda baphila impilo engelakuhlukuluzwa. Abantu bahlala belindile befuna ukubona inhlelo ezintsha ezazizalethwa nguHulumende omutsha womanyano.

Izaga

Babambene, yiZANU leZAPU.

Umdabuko: Ukumanyana kwamabandla la ayeyingwe lenja sekuchasisiwe phambilini. Njengoba ayeseckhumelane umlotha, aba libandla elilodwa, kwasekulobudlelwano obukhulu kubalandeli. Kungakho izikhundla lazo zaya nxazonke. Kwaze kwaba lengoma ethi “Sisonke”, lemisakazo yagxila kuyo lingoma ngenxa yokubambana lokhu.

Ingcazelo: Kutsho ukuthi bayazwisisana kakhulu njalo benza izinto zabo ngokuvumelana.

Ukuwa komkhonomi

Uncedo oluvela kwamanye amazwe lwalulokhu lubuya eZimbabwe langemuva komanyano. Ukumanyana kwenza abantu bacabanga ngenjongo zempi yenkululeko kanye lezivumelwano ezazenziwe ukuze kutholakale uzibuse.

Okwabasobala yikuthi abansundu abanengi babelokhu bengelawo umhlabathi. Okunye njalo kwakuyikuthi uHulumende weNgilandi owayeseckhona wayengasafuni ukuzibandhanisa lezinqumo ezazenziwe eLancaster. Ababelwele inkululeko badinga uncedo kuHulumende besithi

kumele bahlawulwe ngomsebenzi ababewenzile ukukhulula ilizwe. Baholiswa inkulungwane ezingamatshumi amahlanu umuntu emunye baphinda baphiwa impentsheni nyangazonke.

Abalweli benkululeko baphinda bathi bafuna isiqokoqela sokuya kwabo empini – umhlabathi. Bangena emapulazini lapha bazisikela indawo abazifunayo abelungu baphaphatheka. Imali eyaphiwa abalweli benkululeko lokuthathwa kwamapulazi akuthabisanga amanye amazwe aphetsheya. Amazwe la ahle athi umbuso weZimbabwe awukho ezandleni eziqondileyo amisa usizo. Azama njalo ukuhuga amanye amazwe ukuthi angabi lobudlelwano leZimbabwe.

Ngenxa yezehlakalo lezi, imali yakwamanye amazwe yaqalisa ukuswelakala njalo impilo yaqalisa ukuba lukhuni. Ezitolo izinto zaqalisa ukuswelakala kwathi lalezo ezitholakalayo zaba lentengo ephezulu. Kwakungamangalisi ukuthi umuntu athenge ulutho ekuseni ngemali ethile athi ebuyela emini athole intengo isikhweziwe. Ngaso lesosikhathi kwake kwazanywa ukubunjwa isisekelo sombuso esitsha, abantu abanengi bathi abasifuni sekuvotwa ngakho kwenziwa intando yolunengi. Abantu basebedaniswa yimpilo ababeyiphila kungayisiyo ababecabanga ukuthi bazayiphila ngemva kokumanyana. Ukuswelakala kwezulu lakho kwengezelela ukuhlupheka abanye baze babona angazani umlimu usebakhalele.

Imali yakwamanye amazwe yayisitholakala ebantwini ezitaladini, emabhanga ingasabonwa. Ukuze abantu baziphilise, baqalisa ukuya emazweni anjengeBotswana leSouth Africa besiyathenga izinto eziswelakalayo kuleli besebezithengisa emamakethi. Laba-ke babengadondi ukuthenga imali yaphandle ebantwini ngoba bekwazi ukuthi izaphenduka isingcono sebethengisile impahla zabo.

Ezitaladini kwasuka kwagcwala abamelela ukuthenga imali evela kwamanye amazwe, abanye babo besebenzela izikhulu. Imota elenombolo zeline ilizwe yayigijinyelwa abantu befuna lawo marandi lamapula, okulokhu kusenzakala lakhathesi. Abantu baze bathi lapho okutshona abantu laba kusebhanga lamazwe wonke (World Bank) ngoba kwakutholakala lona iphawundi, idola leMelika, ipula, irandi layo yonke imali yakwamanye amazwe eyayingasabonwa emabhanga.

Abantu abazingela imali babesithi bangabona umuntu abacabangela ukuthi angaba layo imali abayifunayo babuze besithi, “Lisiphatheleni

bhudi/sisi?" Bahle bathola ibizo lokuthi bangosiphatheleni uzwe umuntu esithi, "Osiphatheleni bagcwele kulezinsuku." Selahle laba libizo lalabo abantshintsha imali yemazweni. Inengi lalababantu laligqoka izigqoko ezigqokwa ngomama bebandla lesonto elithile ngakho kwakulula ukuthi umuntu ahle abazi nxa elenhloso yokuntshintsha imali. Phela yayingasekho indawo lapho umuntu angathola khona imali yaphandle lula ngoba izindawo ezazivunyelwa ukwenza lokhu, ama"Bureau De Change", ayesevaliwe. UHulumende wayengasuthiseki ngendlela ayeqhuba ngayo esithi yiwo awisa umkhonomi kanti kulapho azakhwezela ukuwa kwawo.

Izimuli ezinengi zasezisila ngemali eziyithunyezela yizihlobo ezisebenza kwamanye amazwe. Abantu basebona kungcono ukuyasebenza kuboBotswana, eSouth Africa, Canada, Australia, eMelika laboNgilandi. Babengasakhethi ukuthi bayathola msebenzi bani emazweni lawo ngoba besithi imali yakhona ilesisindo esikhulu okokuthi ingaguqulelwa kweyeZimbabwe umuntu uba lenqwabanqwaba. Baphuma ababalisi, odokotela, onesi labanye ababengalamisebenzi kuleli. Abanye batshiya izimuli zabo, ikakhulu abantwanwa begcinwe yizihlobo. Babelokhu-ke bethumela izimali. Abanye ngabale bakhohlwa ngezimuli zabo, yadilika imizi.

Banengi abathenga izindlu kuleli besebenza bephandle kwelizwe. Laba yibo abenza intengo yezindlu iqonge, kwabanzima kulabo abasebenza eZimbabwe ukuthi bathenge izindlu. Bakhona njalo abaqilwayo bethumezela izimali besithi kwakhiwe kanti omathunyelwa bayitshayela ezikhewini. Ubuhle lobubi baxubana-ke ngalindaba yedayasipora (diaspora). Ilizwe lalahlekelwa ngabantu abanengi abalolwazi emisebenzini etshiyeneyo besiyadinga umcebo ukuze baziphilise lezimuli zabo.

Izaga

Badla ngaye njengomntanenjiva.

Umdabuko: Ukuyasebenza eGoli kweleZansi Africa yinto eyaqalisa kudala lapha eZimbabwe. Kwaqalisa uzibuse engakabikhona, ilizwe lisathiwa yiRhoditsha (Rhodesia). Amadoda ayetshiya imizi esiyasebenza emigodini (iWENELA) etshiyeneyo okweminyaka eminengi engalubhadi ekhaya. Injiva zona zaziqakathekiswa ngoba lapho ezazibuya khona zazifka zithwele okuhle, okudliwayo lokugqokwayo okunengi; abanengi bahlabeke. Ababengalubhadanga eZansi babebizwa njengempatha,

amaqaba emaphandleni angazi impilo. Lalamhlalokhu abantu balokhu besiyasebenza eZansi laseNgilandi betshiya izimuli zabo zigcinwe ngabanye. Lokhu kubangelwa ngumkhonomi omi kubi lapha ekhaya okwenza abasebenza phandle kwelizwe bazuze okungcono kakhulu. Nxa umuntu egcine umntanenjiva, injiva iyabe ithumezela amarandi, impondo kumbe amadola. Umntanenjiva akusiye ovama ukudla limali eyedwa kodwa lalabo abamgcinileyo. Abanye bayayiphambula limali, ngobuhwaba kumbe ukuswela bazisebenzisele umathanda.

Ingcazelo: Kutshiwo abantu abathola inzuzo bahlale kuhle ngenxa yomuntu abayabe bemgcinile. Kwesinye isikhathi kuba ngabantu abasebenzisa umuntu olokwakhe ukuze labo baphile. Bayazisondeza ukuze labo bathole okuthile.

Uthand' imali njengabosiphatheleni.

Umdabuko: Ukuwa komkhonomi elizweni leZimbabwe kwaletsha amabhanga amatsha. Lawa ngamabhanga asebenza okungekho emthethweni abizwa kuthiwa ngumkambo omnyama. Imali yakwamanye amazwe ayisalula ukutholakala emabhanga kodwa kulowo umkambo iyatholakala ngentengo ephezulu kakhulu. KoBulawayo kulendawo esibizwa ngele-“World Bank”, ibhanga lomhlaba wonke, ngoba kulapho okulomkambo lowo. Inengi labantu abantshintsha imali ngomama abagqoka njengamapositoli. EHare lakho ikhona lindawo esilindweni samabhasi (i-Road Port). Osiphatheleni-ke ngabantu abantshintsha imali yakwamanye amazwe okungekho emthethweni. Lapho umuntu esedlula phansi kwabo bayabuza bathi, “Lisiphatheleni bhudi/sisi?” Bayabe bebuza kumbe ubaphathele yini imali yakwamanye amazwe enjengamapula, randi, amadola kumbe amapawundi. Kulapho okwavela khona ibizo elithi bangosiphatheleni ngoba yiwo umbuzo abatshonela ukuwubuza. Bona bavele bahlala belenqwabanqwaba yezimali njalo bahlala bedinga enye.

Ingcazelo: Sitsho umuntu othanda imali kakhulu, kuze kungathi uyikhonzile. Imali icina isiyiyo isihlobo sakhe esikhulu ngakho umuntu onjalo ucina engelabudlelwano obuhle labanye. Okhulumayo uyabe esola.

Akabonwa ngamapawundi.

Umdabuko: Kusukela ngomnyaka ka-2000 abantu beZimbabwe bafunga ngawo amapawundi. Imali le esetshenziswa eNgilandi yaqalisa

ukungatholakali emabhanga kanti yona iqakathekile kwezobudlelwano bomnotho phakathi kwamazwe. Indaba yokuswelakala kwemali yamanye amazwe kwaba yiyo inkulumo kanti lalamhlalokhu ilokhu iyindaba egudwini. Kusobala-ke ukuthi impilo yeyame kulo ipawundi ngakho ukuswelakala kwalo kukhathaza abanengi kwenze impilo ibenzima okwamagama. Ngakolunye uhlangothi njalo, banengi abasuka kuleli eleZimbabwe besiya khona eNgilandi ukuze bahole lona lelipawundi elingasatholakaliyo kodwa elithi lingatholakala lenze impilo yomuntu oseZimbabwe ibengcono kakhulu.

Ingcazelo: Kutsho ukuthi umuntu okukhulunywa ngaye kasabonwa kumbe uselivelakanci njengepawundi elibonwa ngabalutshwana.

Ukhomba aze akhale/Ukhomba aze akhale athi maye , ngokukhomba lokhu!

Umdabuko: Endulo intombi yayivunyelwa ukukhomba ijaha libe linye. Yayingavunyelwa ukukhomba amasoka amanengi. Obabakazi lamaqhikiza babekhangela ukuthi intombi ziziphethe ngendlela eyiyo yini. Ngokuba khona kwamadolobho intombi zasuka ezandleni zamaqhikiza ezinye zenza umathanda zingasaziphathi sezikhomba amasoka angapheliyo. Ukukhomba yinto okumele ilethe injabulo kodwa nxa umuntu eseze akhale kuyabe kungasela buhle. Intombi elamasoka amanengi iba phakathi kohlupho ngoba angaluzwa udletshana lokuthi idlala ngawo angayihlanganyela ayilimaze, ziwohloke izinyembezi. Izihlobo lazo zilakho ukuthethisa intombi enje icine ihlala ihlulukelwe. Intombi icina ibihla, kwesinye isikhathi izisola ngezenzo zayo.

Ingcazelo: Isaga lesi sitsho ukuthi intombazana le ikhomba kakhulu, ibe lamajaha amanengi ngasikhathi sinye. Kuyasolwa lokhu lentombi enjalo iyeyiswa.

Uzakudla empompini.

Umdabuko: Empompini kulapho okuphuma khona amanzi ikakhulu emadolobheni. Ekuqaliseni kwakungelampompi eqondane lomuzi owodwa lapho okwakuhlala khona abansundu. Kwakusiba lempompi eyodwa eyayisetshenziswa ngumuntu wonke kuleyondawo. Yayingelamnikazi ngakho wonke ofuna amanzi wayesiyakukha khona. Amanzi awadliwa, ayanathwa, ngakho nxa umuntu esesiyakudla empompini kukhona okuyabe

kungamanga kuhle. Amanzi wona aqeda ukoma engasuthisi. Ungawanatha ungadlanga uyatshilwa esiswini.

Ingcazelo: Sitsho ukuthi uzalamba ucine ulala ngamanzi avela empompini. Esikhathini esinengi kuyabe kuxwayiswa umuntu ongafuni ukusebenza ukuthi into ayenzayo izamlethela ukudubeka alambe.

Uzabhalela ekhaya ngelahle uthi kugogo wakho, “Diye Se”.

Umdabuko: Okuvelayo esageni lesi yikuxubana kwendimi. Ngokuhlangana lezinye izizwe, kusobala ukuthi ulimi lalo lusuke luboleke lapha lalapho. Incwadi ibhalwa kusetshenziswa usiba esikhathini esinengi. Ilahle lona lisetshenziswa ukubhala ngabantwana bezidlalela bedwebadweba nje. Ilahle liphinde liveze ukuqakatheka komlilo esintwini, kungakho amaNdebele ananzelela ukuthi lilakho ukudweba. Ilahle lona lihle libhebha liletha ukukhudumala kumbe lisetshenziswa ukosa loba ukupheka. Eselicitshile okokuthi umuntu angalibamba abhale ngalo alisathokozisi kangako ngoba liyabe lingasafezi wona msebenzi oqondane lalo. Khona nxa umuntu esebhalela ugogo njalo ngelahle kulokuthi abhalele abazali bakhe kuyasolisa. Okunye njalo yikuthi uthi “Mnumzana” kugogo kuveza obala ukuthi ikhanda lisangene, kasanelisi ukwehlukana imbambo lomgogodla. Kusobala ukuthi usedideke ingqondo.

Ingcazelo: Kutshiwo ukuthi umuntu usebunzimeni obukhulu kakhulu angeke enelise ukuzikhupha kubo lula eyedwa, useze esangana ingqondo. Ngumuntu ophakathi kwetshe lembokodo.

Uzafonela ekhaya ngamakhephithali.

Umdabuko: Ifoni seyathatha isikhundla esikhulu empilweni kazulu. Imibiko isihamba lula ngokuphazima kweso njalo ngokuza kwabomakhale-khukhwini sekufonelwa umuntu hatshi indawo. Umuntu uselakho ukuhle athole lowomuntu amfunayo. Ekubhaleni nxa umuntu egcizelela umcijo othile ulakho ukusebenzisa amabala agqamile kodwa nxa umuntu efona kunzima ukuthi umuntu athi usebenzise amabala la amakhulu. Isenzo lesi siveza ubuhlakani bamaNdebele ngokuthatha izinto ezimbili ezingahambelaniyo azixubanise. Umuntu angamane afanisele nje ukuthi ilizwi liyagcizelela kodwa akutshiwo ukuthi umuntu ukhuluma ngamabala amakhulu kumbe amancane.

Ingcazelo: Kutshiwo ukuthi umuntu uyabe esephakathi kobunzima obukhu-

lu engasakwazi ukuthi enzeni ngoba ukufona akubhalwa, yikukhuluma. Kuveza ukuthi umuntu uyabe esephambene ingqondo ngenxa yalobobunzima. Nxa sekuze kuzwakale efonini ukuthi usebenzisa amabala agqamile kuyabe sekunzima sibili.

Uzabhalela ugoto wakho ekhaya ngebhonga.

Umdabuko: Ngesinye sezaga njalo okumbaxaniswa imiqondo engathi iyaphikisana. Ibhonga lihambelana lokukhuluma okokuthi umuntu ubengacabanga ukuthi lizasetshenziwa esageni sefoni. Ukubhala akulabhonga ngaphandle kwalapho umuntu efanisela. Amabala agqamile bekumele kube yiwo ahambelana lokubhala. Okumqoka kodwa yikuthi nxa umuntu esuka ebhonga kuyabe kungelanto enhle, ehwabha kumbe ezondile. Kuzaga lezi sinanzelela ukugabaza ngamagama lemifanekiso yengqondo.

Ingcazelo: Lalapha kutshiwo ukuthi kuyabe kunzima kungelanto enhle. Kuyabe sekulobunzima obungelula ukucazulula, abantu sebeze bengasakwazi ukuthi bathatheni bahlanganise lani.

Okuhlolayo kuyaphela.

Umdabuko: Isaga lesi sathathelwa kwesithi okungapheliyo kuyahlola. Okumele sikunanzelele yikuthi izaga zona aziphikisani kodwa zipha imibono eyehlukeneyo ngolutho olufanayo njengoba labantu bengayi nganxanye njengamanzi. Izaga-ke zipha umbono oqondane lalokho okwenzekayo ngalesosikhathi. Ziyibuhlakani njalo lapho kutshukwa izindaba, ulutho lungabonwa ngendlela ezinengi. AmaNdebele ananzelela ukuthi lalokho okuthiwa kuyahlola kuyaphela.

Ingcazelo: Sitsho ukuthi empilweni loba emhlabeni ayikho into engapheliyo loba engaguqukiyo. Yonke into, enhle kumbe embi, emnandi kumbe ebabayo, ejabulisayo loba ezondisayo icina iphelile. Kuyabe kududuzwana kumbe kulimukisanwa ukuthi lokho umuntu aphakathi kwakho ngaleso sikhathi kuzakwedlula.

Okwenza uDube loNcube kuyamenza.

Umdabuko: Loba kungesizo ezesikhosini, izibongo zakoDube loNcube zijayelege kakhulu esiNdebeleni. Khona vele izibongo zazithathelwa ezinyamazaneni ezitholakala elizweni. Wonke umuntu uleniyamazana

ayizilayo. Abantu bangaze babe behlukene kodwa izehlakalo ezisempilweni ziphose zifane. Angithi wonke umuntu uyazalwa, akhule adle njalo afe. AmaNdebele ananzelela ukuthi uhlupho oluwela oyedwa luyamwela laye omunye. Lamuhla lukoNcube kanti kusasa lukoDube. Lesi ngesinye sezaga lapho okusetshenziswe khona uDube loNcube kungasetshenziswa ezinye izibongo.

Ingcazelo: Kutsho ukuthi ungahleki omunye owelwe yingozi ethize ngoba kusasa leyongozi izawela wena.

Ungithwalele ubhulo.

Umdabuko: Ubhulo ngolokutshaya amabele ukuze ehlukane lezikhwebu. Lugodo olude oluqatha okulingeneyo. Lona lubhula amabele aze ehlukane lezikhwebu lungephukanga. Lawo amabele awalathuba lokuphunyuka engakazimeli wodwa nxa sekusetshenziswa ubhulo. Ehlukana ngenkani ngenxa yokuqina kwalo ubhulo. AmaNdebele ayakuthakazelela ukulima ukuze athole ukudla. Ngaphandle kokulima impilo iba nzima kungakho ukubhula kuyingxeny yempilo yawo.

Ingcazelo: Sitsho ukuthi ungithwalise nzima ukuze ngenze lokho akufunayo.

Kabonwa yiviza yeBhilithane.

Umdabuko: IZimbabwe isancindezelwe yiBhilithane izizalwane zalapha zazithathwa njengezeBhilithane. Amapasipoti ayengaweBhilithane, abantu bezingenela eNgilandi lula nje lanxa babebalutshwana. Ngesikhathi sempi kwaya kuguquka lokhu kwathi sekulozibuse iZimbabwe yazimela yodwa. Kwafuneka amaviza ukuya eNgilandi kodwa ayengahluphi kakhulu. Banengi abaya khona. Konela ukuthi umhlabathi ubuyiselwe ezandleni zabansundu ngo-2000, ubudlelwano leBhilithane babanzima. AmaBhilitshishi akhanya engasathakazeleli ukuthi amaZimbabwe aye eBhilithane aqinisa imithetho yokutholwa kwamaviza. Imali yokuthola iviza yaqonga belo isimo somnotho eZimbabwe sabasibi. Lokhu sekwenze kwaba nzima ukuya eBhilithane. Bakhona njalo abathi noma bewatholile amaviza balelwe ukungena elizweni lelo. Abalenhlanhla yakibo lemali sekuyibo abenelisa ukungena eBhilithane.

Ingcazelo: Sitsho ukuthi umuntu wakhona kasabonakali lula.

Usebenza ebuyela emuva njengesikhumba somthondo.

Umdabuko: Ukusoka kwakubukwa kakhulu ebantwini besiXhosa. Bakhona-ke abadabuka emaXhoseni kuleli abavame ukubizwa kuthiwa ngamaFengu. Indodandoda bathi ngesokileyo. Abangasokanga bakhangelelwa phansi njengabantwana. Khona ukusoka kwakuveza ukuthi umuntu yindoda emadodeni ngoba elakho ukumelana lobuhlungu. Nxa umuntu engasokanga, isikhumba somthondo siyabe sivuleka sisiya emuva lapho esemacansini.

Ingcazelo: Kutshiwo umuntu osebenza kungelangqubelaphambili, umuntu odinda ndawonye ingakhanyi into ayisebenzelayo.

Ikhuba selitshonile.

Umdabuko: Sekubekwe obala ukuthi ukulima kuqakatheke kangakanani ngoba kulapho okuvela khona ukudla. Yona iZimbabwe yeyame kakhulu ekulimeni okokuthi izulu lingaswelakala abantu bayahawula. Nxa ikhuba lenkabi lingamiswa kuhle liyatshona kakhulu inkabi zithwale nzima ukulidonsa. Indima yakhona ayihambi ngoba inkabi ziyabe zihodoza. Obabhemi bona nxa sekunje bahle behluleke ukulisukumisa lelokhuba.

Ingcazelo: Sitsho ukuthi sekunzima ukufeza umsebenzi othize kumbe umsebenzi wakhona awusafezeki.

Lidume njani ufudu luze lukhwele esihlahleni?

Umdabuko: Ukuduma lokuphazima kwezulu kuyethusa njalo abantu abakuthandi ngoba kwesinye isikhathi ledlula lomuntu kumbe izifuyo. Ufudu lona alwenelisi ukukhwela phezu kwesihlahla loba sekutheni. Lokhu kwenza umuntu akhumbule inganekwane kafudu edumileyo lapho aba yisihwaba ebolekwe insiba zokuphapha wacina elimala kabuhlungu. Ukuze ufudu akhwele phezu kwesihlahla kutsho ukuthi uyabe evelelwe yinto eyethusayo sibilibili.

Ingcazelo: Kuyabe kumangalwa ukuthi kanti lamuhla kutheni isicebi size sicele emuntwini ongumyanga. Kungaba yisehlakalo ebesingakhangelelwanga ukwenzeka.

Ngaze ngayizwa inkatha yasenkangala.

Umdabuko: Inkangala yindawo engelazihlahla eligceke nje. Amanzi awatholakali kalula endaweni le. Kunzima ukuphila endaweni enje ngoba phose zonke izinto zinzima ukutholakala. Izulu lalo alini kangako

ngakho akulimeki. Indawo yakhona itshisa bhe okokuthi akuhambeki lula belu kungela lezihlahla ezipha umthunzi. Akuvamanga ukuhlala abantu enkangala.

Ingcazelo: Kutsho ukuthola isikhundla esingelancedo ngoba kunzima ukubusa esigabeni sakhona. Umuntu uyabe esethwele nzima kakhulu.

Isalakutshelwa sibona ngesibhamu.

Umdabuko: Lesisaga sithathelwa kwesithi *Isalakutshelwa sibona ngomopho* njalo sitsho okufanayo. Isaga lesi sivame ukusetshenziswa ngabantu abasebenza eGoli ngoba khonangale abazenzisayo abathi nxa bekhuzwa bangalaleli baphaphama langathize sebekhonjwe ngesibhamu. Isibhamu sikhafula ukufa.

Ingcazelo: Sitsho ukuthi umuntu owephulela izigodo endlebeni lapho ekhuzwa, uzalimuka esewelwe yingozi.

Imali yami uyidle uyibeka amathambo.

Umdabuko: Isaga lesi sathathelwa kwesithi uzidle uzibeka amathambo izinkomo zabantu. Sizananzelela ukuthi kudala ilizwe lisakhile, kwakulotsholwa ngenkomo kodwa lamuhla sekusebenza imali. Imali okukhulunywa ngayo lapha ngeyamalobolo. Amathambo ayahlwa nxa inyama isidliwe kodwa agcinwayo ayabe esitsho ukuthi umuntu kumele ahlale esazi ukuthi zingaki azidlileyo ukwenzela kusasa nxa sekunzima.

Ingcazelo: Sitsho ukuthi imali yamalobolo ungayidli uyiqede funa umntanakho axotshwe emendweni abakhwenyana babuye sebezofuna imali yabo. Isaga lesi sivame ukusetshenziswa njalo nxa umuntu ecebisa omunye ukuthi asebenzise kuhle inhlanhla asuke aba layo, angayitshaphazi leyo notho ngoba ingamphela engananzelele.

Longelabhasikiti uyangena emakethe.

Umdabuko: Kuvamile ukuthi oyathenga emakethe, ikakhulu omama, athwale ibhasikiti lokufakela izinto ayabe ezithengile. Ibhasikiti iyanceda ngoba umuntu onjalo uyabe ethenga izinto ezinengi ngakho yenza umthwalo ubelula. Loba kunjalo, abangelawo amabhasikithi labo bayavunyelwa ukungena emakethe bangaze babe besiyathenga into eyodwa loba ukubuka impahla.

Ingcazelo: Sitsho ukuthi loba umuntu engelakho ukudla kumbe okwakhe,

akangancitshwa kodwa kaphiwe laye adle. Umuntu keyiswa akhangelelwe phansi njalo athwaliswe nzima ngoba engelakho okwakhe.

Loba ungaze upheke ngomphika omncane kangakanani, impuphu olayo iyaphela.

Umdabuko: Emadolobheni abantu bapheka ngemiphika, abapheki ngebhodo ngoba ayibekeki esitofni. Impuphu isidula kulezinsuku ngakho abanengi bapheka ngemiphika emincane bezama ukulondoloza impuphu. Nxa sekuphakululwa kuphonguthiwa cephe ngokhezo olulodwa kube yikuphela. Akusafani lokuvame ukwenzakala emakhaya lapho umuntu adla khona aze atshiye.

Ingcazelo: Sitsho ukuthi ungaze ugegose ulutho oluthize olalo ukuthi lungapheli, isiphetho yikuthi luyaphela, alusoze luhlale lukhona.

Umgodi kaSolomoni sekuseduze ukuthi ubhidlike.

Umdabuko: Inkosi uSolomoni kuthiwa yayinothile kakhulu. Lukhona njalo ugwalo oluxoxa ngemigodi yenkosi uSolomoni. Konke akuhambi kuhle emigodini le ngoba ekucineni iyadilika. Isaga lesi sithathelwa kwesithi *Selidumela emansumpeni lalesi esithi Ungezwa ingungu isikhala kakhulu isizadabuka.*

Ingcazelo: Kutsho ukuthi impilo enhle ayiphilayo isiseduze ukumphelela.

Izitsho

Kuyakapuleka.

Umdabuko: Nxa umuntu esidla ukudla okunengi njalo okumnandi okungathi kungamanzi, uyabe ekukapula ngezandla kumbe ngokhezo. Lokhu kuvame ukwenzakala nxa abantwana betsheba ngochago, bezitika, uthole imilomo isimhlophe nke. Kuhle kube sobala ukuthi bayabe beyikholisa into abayenzayo.

Ingcazelo: Sitsho ukuthi lapho lowo muntu akhona, ikakhulu lapho asebenza khona, kulenzuzo ethile.

Kuyadlisa.

Umdabuko: Isitsho lesi sathathelwa kusenzo -dla. Nxa sesingu-dlisa siyabe

sisisitsho ukuletha ukudla emlonyeni. Ukudla yikho okwenza abantu baphile, ngakho odlayo ulempilo.

Ingcazelo: Kutsho ukuthi ulutho lwakhona lutholisa inzuzo. Kukhona okuhle okutholakalayo okwenza umuntu aphile ngcono.

Uyazitshela.

Umdabuko: Ukutshela kumele kube ngumbiko osuka komunye umuntu usiya komunye. Ukuzitshela kufana lokuthi umuntu uyabe ekhuluma yedwa okutsho ukuthi kukhona okuyabe kungaqondanga. Abantu abakhuluma bodwa bavame ukuba ngabaphambene ingqondo, abahlanyayo kumbe abakhathazeke kakhulu emoyeni.

Ingcazelo: Sitsho ukuthi uyaziqakisa kakhulu. Uzenza ongcono kulabanye kungakho ebona kungcono ukungaxoxi labo.

Unyathele ikhasi lebhanana/Uzanyathela ikhasi lebhanana.

Umdabuko: Amabhanana amnandi kodwa emnandi kangako alakho ukuba yingozi. Abantu bayawathanda sibili. Ikhasi lebhanana liyatshela kakhulu. Umuntu angalinyathela uyawa kabuhlungu alimale.

Ingcazelo: Sitsho ukuthi uthe esezaphumelela ukufeza injongo zakhe ezithize kwavela olunye ulutho lwamphambanisa kubi wacina engasazifezanga lezo njongo. Kungabe kuxwayiswa umuntu ukuthi abonanzelela funa kube khona okuzamphambanisa acine engasaphumelelanga ekufezeni injongo zakhe.

Akuhlangani/ Besihlanganisa/Hlanganisa/Kuyahlangana.

Umdabuko: Empilweni izinto ezinengi ukuze zisebenze kühle kumele zihlanganiswe. Ngenxa yalokhu, amaNdebele nxa esela athi ayahlanganisa. Nxa kuseleka athi kuyahlangana nxa kungaseleki athi akuhlangani. Khona vele ukuhlangana kwezinto kuveza impumela enhle.

Ingcazelo: Sitsho ukuthi injongo azifezeki. Nxa besihlanganisa kutsho ukuthi besifeza injongo zethu kanti nxa kuthiwa hlanganisa kuyabe kuthiwa feza injongo loba feza umsebenzi othile. Nxa kuthiwa kuyahlangana kuyabe kutshiwo ukuthi injongo ziyafezeka.

Ziyakhupha/Azikhuphi/Zikhuphani?

Umdabuko: Nxa umuntu ekukhuphela ulutho oluthize uyabe ekunika loba ezakunika lolo lutho. Kuyabe kukuhle-ke lokho.

Ingcazelo: Kuyabe kutshiwo ukuthi konke kuhle, kuhamba njengezifso zabantu kodwa nxa zingakhuphi kuyabe kungakuhle, izinto zingafezeki ngendlela efunakalayo. Ukuthi zikhuphani kulapho kubuzwa ukuthi kuyini okuhle okukhona.

Kukhona okutshaya amanzi.

Umdabuko: Amanzi ayimpilo ngoba anceda izifuyo, izitshalo labantu. Abantu basuka bananzelela okwenzakala emanzini njengokuthi awanyakazi nxa enganyakaziswanga yilutho. Amanzi anganyakaziswa ngumoya kumbe ulutho oluwele phakathi kwawo. Wona amanzi angaphanjaniswa ayadungeka, esikhathini esinengi angcole ngoba ingcekeza ebihleli phansi isibuye phezulu. Nxa engadungwanga ayabe ecengekile, emahle ethule cwaka.

Ingcazelo: Kuyabe kutshiwo ukuthi kukhona okukhona okungaqondanga osekuphambanisa inhlalakahle.

Ulahla alakho ngangelakho.

Umdabuko: AmaNdebele ananzelela ukuthi umuntu uyathi elolutho lwakhe oluhle aluphathe butshapha ecabanga ukuthi uzathola olunye olungcono. Isimanga yikuthi lololutho abecabangela ukuthi uzaluthola ucina engasalutholanga.

Ingcazelo: Kuyabe kuhlekwa usulu lapha ukuthi umuntu utshaphaza alakho kutshabalale konke ecabanga ukuthi uzathola okungcono kodwa acine engakutholanga. Kuyisixwayiso njalo ukuthi umuntu kumele abambe aqinise lokho alakho, akulondoloze.

»» Isahluko 7 »»

Ukubunjwa kwamabandla ezombangazwe amatsha

Ngemva kokuba isisekelo sombuso esitsha sesaliwe, abanye bakubona kulithuba elihle lokusungula amabandla amatsha. Babebona angani abantu abasasuthiseki ngebandla elibusayo yikho babengavumanga isisekelo sombuso esitsha. Phambilini ibandla elitsha elalike labakhona yiZimbabwe Unity Movement (ZUM) elalikhokhelwa ngu-Edgar Tekere. Alibanga khona okwesikhathi eside ngoba laphanga latshabalala. UMargret Dongo laye wayeke wavotelwa ukuba lilunga lephalamende ezimele ngemva kokutshiya ibandla leZANU PF.

Sekulandwa ukhetho luka-2000, bakhona ababona angani leli kwakulithuba lokunqoba ibandla leZANU PF njengoba isisekelo sombuso esitsha sasaliwe. Babunjwa-ke o Movement for Democratic Change (MDC), ZAPU 2000 laboNAGG. Abalandeli beMDC abanengi kwakuyizisebenzi ngoba yayizelwe isuka eqenjini elalimele amalungelo ezisebenzi iZimbabwe Congress of Trade Unions (ZCTU). Owayikhokhelayo, uMorgan Tsvangirayi, wayengunobhala jikelele weZCTU kanti-ke umsekeli wakhe uGibson Sibanda nguye owayengokhokhela iZCTU.

Esehlanganisiwe amavoti, iZANU PF kwaba yiyo ehamba phambili kodwa layo iMDC yayizamile, ikakhulu emadolobheni leMatabeleland. Kwangenisanwa emthethwandaba iMDC isithi iqiliwe, kwasungula ukuzondana phakathi kwamabandla la. Phela elinye ithemba leMDC laliyikuthi kwakukhanya amabandla asungulwa zinkokheli zamaqembu amela izisebenzi enqoba njengalokho okwasekwenzakale eZambia leMalawi.

Impilo ayibanga lula. Amazwe awaphandle azama ngazo zonke izindlela ukubandlulula iZimbabwe ukuze ingatholi uncedo lwaphandle kwezomnotho. IZimbabwe yakhangela emazweni asentshonalanga yomhlaba anjengaboChina leMalaysia ukuthola usizo.

Zaswelakala izinto eziyimfanelo elizweni. Itshukela, ifulawa, isinkwa lamafutha okuphekisa kwaba livelakancane. Nxa lokho kuke kwatholakala, wawuthola abantu beludwendwe bethenga. Abanye abasebenza ezitolo

banotha ngoba babekhipha izinto ezihluphayo ngundlu bayezithengisa ngentengo ephindaphindiweyo ezindlini. Amafutha okuhambisa izimota lawo aswelakala ngoba imali yakwamanye amazwe ingekho. Athi etholakala intengo yawo yaqonga, babakhona abasebenza emagalajini ababewakhipha ngase bayewathengisa emsikenini omnyama ngemali ephezulu. Laba labo bayikhanda imali, wonke olemota wafsa ukuba lomngane osebenza egalajini owayezamncweba indlebe masinya nxa amafutha ezatholakala. Aqhubeka eswelakala amafutha ebuya gqo gqo. Abantu basebelala endwendweni zephethulo bengezwa kuthiwa igalaji elithile lizawathola.

Ubunzima bengezelelwa lizulu elalingani ngemfanelo njalo kwaphinda kwaba lezulu lesikhukhula iCyclone Eline eladala umonakalo omkhulu. Ngoba abantu kwasekumele bahole izigidi zamadola ukuze benelise ukuthenga izinto eziyimfanelo, imali layo yake yaswelakala emabhanga. Banotha abanye ababesebenza emabhanga ngokugcinela abababambisayo imali. Kwaze kwaqaliswa ukusetshenziswa amatsheki (bearer's cheques).

Amazwe asentshonalanga yomhlaba amanengi aqhubeka encitsha iZimbabwe uncedo esenza lokho okuthiwa ngamasankitshini (smart sanctions) ngoba esithi uHulumende weZimbabwe kananzi amalungelo abantu

Ngomnyaka ka-2002 uRobert Mugabe oweZANU PF wanqoba njalo kukhetho lukamongameli kwathi kukhetho lwabameli bephalamende oluka-2005, iZANU PF yanqoba futhi. IMDC yathola layo kodwa hatsi njengalokho okomnyaka ka-2000. Njengakuqala, yathola amavoti emadolobheni lendaweni ezinengi zeMatabeleland.

Izaga

Ababonani yiZANU leMDC.

Umdabuko: AmaNdebele ahlala eqhubekela phambili ngokunanzelela izehlakalo elizweni. Laso lesisaga sathathelwa kwesengwe lenja. Ngemva kokumanyana kweZANU leZAPU kwakhanya kungaselabandla eliqinileyo eliphikisayo. Kwadaleka elinye ibandla, iMDC elakhokhelwa ngabakhokheli bezisebenzi iZCTU. Lona-ke labuya ngomfutho lakhanya lithola usekelo ikakhulu emadolobheni lapho okwande khona izisebenzi. Ibandla elibusayo alilithakazelelanga lelibandla ngoba lazalwa ngesikhathi kuzanywa

ukubunjwa isisekelo sombuso esitsha sona esaliwa nguzulu. Lasekuvoteleni abameli bephalamende ngo-2000, ibandla leMDC lathola amavoti amanengi sibili lanxa ladliwa ngeleZANU PF. Langokhetho lukamongameli oluka-2002 lolwephalamende luka-2005, ladliwa njalo ibandla leMDC. Lokhu kwadala ukuthi amabandla la angenisane emthethwandaba kuthiwa kwaba lobuqili obuthile.

Ingcazelo: Kutsho ukuthi abantu laba bayazondana kakhulu.

Izitsho

Inyoka enkulu ayizilumi.

Umdabuko: Lesi sithathelwa ekuthini omaneja bangahlukuluza izisebenzi kodwa bona bengenzi lutho. Abazisoli njalo abazihlukuluzi noma iphutha lingelabo. Ekubunjweni kwamabandla amatsha kwaba lokuchothozana okukhulu kuthiwa abasezikhundleni abaziphathanga kuhle njalo bahlala bedinga amaqhinga okuzihlangula.

Ingcazelo: Umuntu osesikhundleni kazijezisi, ujezisa abanye njalo osesikhundleni esikhulu ulakho ukumelana lobunzima obukhulu. Olesikhundla wesulela amaphutha akhe kwabanye.

»» Isahluko 8 »»

Ukuswelakala kwezulu lezulu lesikhukhula (Cyclone Eline)

Ukuna kwezulu eZimbabwe kuhlala kulethela abantu abanengi ukuhlupheka. Lokhu kungenxa yokuthi ilizwe leyame kakhulu ekulimeni. Okuvunwayo emasimini yikho okuthuthukisa umnotho welizwe kakhulu kanti lalabo abazihlaleleyo emakhaya baphila ngcono nxa beke bavuna. Lokhu kuyabe kusitsho ukuthi abadingi imali enengi yokuba besiyathenga izinto ezinjengempuphu ezitolo. Bamane bagayise umumbu abawulimileyo, indumba kube yisitshebo esihle.

Izulu lalivele like liswelakale lalapho kungakatholakali uzibuse. Indlala ka-1937 ikhulunywa ngabantu abanengi ngoba kukhanya abantu bahlupheka kakhulu. Ngemva kokuthola uzibuse abantu banda emadolobheni. Amadolobho amanengi ayengazilungiselelanga. Amadamu angenela amanzi ehluleka ukusuthisa abantu bonke laba abasebesemadolobheni. Ngokuswelakala kwezulu, amadamu athenjiweyo aba lamanzi amalutshwana.

Ezinye izimpompi ezithwala amanzi lazo zasezigugile sekumele kufakwe ezintsha kodwa njengoba imali yakwamanye amazwe yayisihlupha, lokhu kwabanzima. Amadolobho amanengi aqalisa ukuba evala amanzi ngezikhathi ezithile kuyindlela yokulondoloza lawo ayekhona. Lakhathesi emadolobheni anjengeHarare leBulawayo amanzi alokhu equnywa. IBulawayo yona yayithenjise amanzi avela kuZambezi ngemva kwesivumelwano somanyano kodwa lalamuhla lokhu umsebenzi wokuletha lawomanzi awukafezwa.

ICyclone Eline yadiliza izindlu ezinengi lezambuzi emakhaya. Abengatsha ezitshiyeneyo ezincedisa uzulu bazama ukwakhela abantu izindlu ezazidilikile kodwa phela babengeke benzele umuntu wonke. Imigwaqo layo yasala isesimeni esibi, kwadingakala ukuthi uHulumende adinge imali yokulungisa izinto ezazibhidlikile. Lezi ngezinye zezinto ezengezelela ukudubeka okutholakala eZimbabwe lamuhla.

Abantu abanengi abalezindlu emadolobheni sebegebhe imigodi yamanzi ukuze nxa akamanisipala evaliwe baqhubeke ngempilo yabo yansukuzonke.

Ukugebhisa umgodi kubiza imali enengi ngakho akusibo bonke abenelisayo ukukwenza lokhu. Abakhangela ngokwamanzi labo bayazilandeleda izindlu ezilemigodi yamanzi bedinga umthelo. Ezindaweni ezihlala abantu abanengi lakho kubanzima ukugebha imigodi ngoba izitanda zakhona zizincinyane kakhulu. Okunye njalo yikuthi abantu basuka bakha izindlu zeziqhatshi ukuze bengezelele kuleyo imali abayiholayo ngokulojisa. Lokhu kusuka kwenze inani labantu abasemadolobheni libe likhulu kakhulu kulalelo elikhangelelwe ngomanisipala.

Emakhaya abantu bavele bathembe zona izikotsho. Kudala kwakwande izikotsho ezisetshenziswa ngumuntu wonke okulesosiqinti. Kulezi insuku isiminengi imizi elezikotsho zayo yodwa. Abantwana abasebenza emadolobheni kumbe kwamanye amazwe bayazama ukunakekela abazali babo abasemakhaya ukuze bangahambi imimango emide besiyadingana lamanzi.

Izaga

Ufela phakathi njengesikotsho.

Umdabuko: Lesi ngesinye sezaga esithathelwa kwezinye njengalesi esithi; *Ufela phakathi okwebutho lakwaZulu/likwaTshaka*. Isikotsho siluncedo ekutholeni amanzi emakhaya njalo senza ukuwakha kubelula. Amanzi wona ayimpilo ngoba ngaphandle kwawo singeke siphile. Ngaphandle isikotsho siyabe sikhanya siphilile sisihle kanti phakathi siyavuthuzeka nxa simpompa amanzi. Asilandlela esingakhalaza ngayo ngoba singakhulumi.

Ingcazelo: Kutshiwo umuntu ololutho olumhluphayo ngaphakathi kwakhe kodwa enganelisi ukulukhuphela phandle.

Uphithizela njengamayezi omqando.

Umdabuko: Esintwini umkhathi uqakathekile kakhulu. Yiwo owenza ukuthi abantu benelise ukufeza kuhle imisebenzi eyehlukeneyo. Amayezi omqando angaqubuka ayaphithizela ngesiqubu esesabekayo esiya entshonalanga. Amayezi la ayabe esiya le lale engena ephuma phakathi kwamanye amayezi kodwa engelakho ukuletha izulu elincedayo.

Ingcazelo: Sitsho ukuthi umuntu wakhona ulamawala, uphithizela agcwale indawana yonke ngasikhathi sinye kungelampumela ebonakalayo.

Ubalekela izulu esiyangena edamu.

Umdabuko: Izulu yinto ejayelekileyo njalo abantu bayalithanda ngoba liletha impilo emhlabeni. Kuvamile ukuthi nxa lisina abantu babaleke bayecatsha ezindlini ukuze banganethwa. Onethwa lizulu kungenzakala abanjwe ngumkhuhlane. Ogijimela edamu uyabe engasalicatsheli, esengene endaweni lapho angagalula lokugalula. Kungangcono umuntu anethwe engabaleki kulokuyazithela edamu.

Ingcazelo: Kutsho ukuthi ubalekela udubo oluncane esiyazingenisa kolukhulu kakhulu.

Izitsho

Kudlule itsunami.

Umdabuko: Emazweni asempumalanga komhlaba kuyake kube lamagagasi adala umonakalo omkhulu kakhulu. Izindlu layo yonke into kutholakala sekuphakathi kwamanzi kube lokudilika kwezakhiwo ezinengi. Ibala elithi tsunami lisetshenziswa emazweni la ukutsho amagagasi adala umonakalo.

Ingcazelo: Kuyabe kutshiwo ukuthi kudaleke umonakalo omkhulu.

»» Isahluko 9 »»

Ukubhidlizwa kwemisika lezindlu

Sekutshiwo phambilini ukuthi abantu abanengi emadolobheni abalazo izindlu ezingezabo. Lokhu kubangwa yikuthi intengo yezindlu kumbe eyezitanda iphezulu kakhulu. Sekuveziwe njalo ukuthi inengi elenelisa ukuthenga izindlu lamuhla yilelo elisebenzela phandle kwelizwe.

Ngenxa yokuthi banengi abantu ababedinga izindawo zokuhlala, abalezindlu bathatha lelithuba ukwakha ezinye izindlu ezitandeni zabo bengelamvumo. Lezi-ke yizo ezilojiswa laba abadinga indawo zokuhlala. Abantu abanengi abalojisayo balolunya. Kukalutshwana ukuzwa iloja lithakazelela umninimuzi. Imali ezibhadaliswayo zimane zikhutshulwe nje. Bakhona abazikhuphula ngemva kwenyanga eziyisithupha kodwa inengi selikhuphula umthelo ngemva kwenyanga ezintathu. Lokhu bathi kubangelwa yikuthi izinto zikhwela nsukuzonke elizweni. Khona iholo lingavele lengezelelwe, abalojisayo bayajabula ngoba bahle bakhweze umthelo kakhulu.

Kubonakele njalo ukuthi ngenxa yempilo enzima, abantu abanengi sebephila ngokuyathenga izinto kwamanye amazwe bazithengise kuleli. Lezimphahla zitholakala zitshiphile kulalezo ezitholakala ezitolo.

Ngemva kokhetho lwabameli bephalamende luka-2005, abantu bamangala besizwa kuthiwa izindlu zonke lemisika okungekho emthethweni kuzadilizwa. Lababethengisela ezitaladini bengelamvumo kwathiwa bazabotshwa. Kwathiwa yibo abantu abenza amadolobho angakhangeleki ngenxa yengcekeza. Amapholisa elizwe lawabomanisipala abhoda ezindlini etshela abanikazi ukuthi badilize lezo zindlu ezingekho emthethweni. Ekuqaliseni abantu babona angani yikwethusela nje. Kusenjalo afka amapholisa lezimota zokudiliza. Zadilizwa izindlu ezinye kuthiwa abaninizo abazidilizele.

Bakhala abantu, phakathi kwamadolobho kwabetha umoya kungasela othengisayo ezitaladini. Lemisika eyayisemthethweni yavalwa kwathiwa kuzakhangela kutsha lokhu ukuze kungabikhona abazijobelelayo okungekho emthethweni. Owayetholakala ethengisa wayethathelwa lokhu akuthengisayo, kungaba ngamatamatisi, ayehlawuliswa kodwa lokho

akuthathelweyo angaphindi akubone. Abaswela ukuthi bayehlala ngaphi bayazitshwathika ezihlotsheni zabo ezazilozwelo. Banengi abalahlekelwa zimali zabo ababesakha bengamakopa kodwa kwathiwa amakopa lawo awakho emthethweni. Lokho abasebekusungulile kwadilizwa. Abanye babevele sebeqedile izindlu zabo sebehlala khona kwathiwa amasabhabha anjalo awakho emthethweni, balahlekelwa kanjalo nje.

Ababebaza kumbe bethengisa insimbi ezitshiyeneyo, abalungisa izimota labatshiselayo ababesezindaweni ezitshiyeneyo kwathiwa abalamvumo yokubalapho.

UHulumende wathi emadolobheni kuvele sekugcwele abantu abangenzi lutho. Kwathiwa yiyo abenza ubugebengu lobusela. Kwathiwa kwakumele babuyele emakhaya abo. Bathuthwa ngamaloli abantu bayahlaliswa ezinkambeni okwakuthiwa ngezabantu abamelele ukubuyiselwa emakhaya abo. Agijima amaqembu ancedisa uzulu osebungizimeni ezama ukupha abantu laba ukudla lezingubo.

Isehlakalo lesi saduma emisakazweni lakubomabonakude. Amazwe amanengi, ikakhulu lawo asentshonalanga yomhlaba ahle athi nanko esasikutsho ukuthi uHulumende weZimbabwe kananzi amalungelo abantu. Athi nango usenze abantu baswela indawo zokuhlala, yahlanjazwa iZimbabwe lenkokheli zayo.

Wasolwa uHulumende, amazwe amanengi akhuthaza ukuthi kumiswe lokhu ukudilizwa kwezindlu. UHulumende yena wathi ukudiliza lokhu akusoze kumiswe ngoba ulazo inhlelo zokuhlalisa kutsha abantu. Lwasungulwa uhlelo oluthiwa 'Hlalanikuhle/Garikayi'. Phansi kohlelo lolu kwakhiwa izindlu kwathiwa abangelazindlu babhalise ukuze babelwe izindlu lezi. Ukuziqhelisa lokunye babezaziqedisela. Abamanye amazwe ababechothoza uHulumende kwathiwa abeze eZimbabwe bazozibonela i'Hlalanikuhle'.

Unobhala jikelele wamazwe omanyano omhlaba wonke, uKoff Annan, wathumela umama othiwa ngu-Anna Kajumulo Tibaijuka ukuthi azokuba lilihlo lakhe, abone okwenzakalayo eZimbabwe njalo abhale umbiko ngenhlelo ezazisenzakala. Kumbiko wakhe uTibaijuka wathi uhlelo lokudiliza izindlu lwalungahlelwanga kuhle. Wathi lwalulethele abantu abanengi ukudubeka. Umbiko wakhe awuthabisanga uHulumende owathi uKoff Annan kazizele yena mathupha azozibonela okwenziwayo.

Izitsho

Kudlule imurambatsvina

Umdabuko: Ingcekeza ibizwa kuthiwa yi“tsvina” ngesiShona. Uhlelo lokudiliza izindlu lemisika engekho emthethweni lwaluthiwa luhlelo lokukhukhula ingcekeza. Imurambatsvina lithathelwa esiShoneni lisitsho ukwala ingcekeza.

Ingcazelo: Kuyabe kubatshazwa ukuhlanzeka kwendawo.

»»» Isahluko 10 »»»

Ukuthuthuka kwezolwazi emhlabeni jikelele

Kusukela ilizwe lingakathathwa ngabamhlophe, ukuthuthuka kwezolwazi kwakulokhu kusenakala. Kwakulokhu kuvela indlela ezingcono lezilula zokwenza izinto. Intuthuko enkulu eyabonakalayo ngemva kukazibuse yayisehlangothini lwamakhompuyutha lezindlela zokukhulumisana ngocingo.

Imitshina yokubhala eyayisetshenziswa yalahlelwa khatshana endaweni yayo kwangena amakhompuyutha. Wona enza umsebenzi waba lula ngoba ayancedisa lapho okulamaphutha khona umuntu ahle awalungise. Alakho njalo ukugcina ulutho olulotshiweyo kuhle lungalahleki. Emabhanga lakho asetshenziswa kwaze kwahlelwa lemitshina epha abantu imali. Akusadingakali-ke ukuthi umuntu angene ebhanga ukuze athathe imali. Umane aqonde emtshineni osemdulini ngitsho langeNsonto amabhizimisi evaliwe, azithathele imali ayifunayo.

Okunye okwathabisa abantu lucingo olungelancingo, umakhalekhukhwini. Lwahle lwaphiwa ibizo kwathiwa ngumakhalekhukhwini ngoba luyazihlalela esikhwameni umuntu aye lalo lapho afuna khona. Lokhu kutsho ukuthi akusafonelwa indawo kuphela kodwa sekufonelwa umuntu uqobo lwakhe. Amafoni la aqalisa emangalisa etholwa yizipatsha kodwa ngokuya kwesikhathi anda, abantu abanengi baba lawo. Isimanga ngabantu beZimbabwe yikuthi ukuhlupheka sekwabafundisa ukudinga izindlela ezinengi zokuziphilisa. Abanengi abalemali bahle bathenge incingo lezi ngobunengi ngentengo ephansi besebethengisela abanye sebekhweze intengo. Bakhona abasebenzela ndawonye labasemakampanini amafoni la abenza lobubuqili.

Izaga

Indwangu idobhe umakhalekhukhwini, iganga lihlololwe.

Umdabuko: Isaga lesi sibalula kuhle ukukhalipha kwamaNdebele. Lapha athatha inganekwane ayeyamisa lengqubekelaphambili. Enganekwaneni, undwangu uyisithutha sokucina esihlala siqilwe

ngumvundla. Umakhalekhukwini yinto entsha eveza ubuhlakani babantu kwezokukhulumisana. Waqala ukutholwa ngabalemali, abahlonitshwayo, kulivelakanci. Khathesi phose wonke umuntu ulaye kodwa imihlobo yabomakhalekhukhwini ilokhu iveza abalemali. Pho isithutha esingundwangu nxa sesidobhe igugu elingaka siyafonela iganga lonke, omvundla baze bagxoze indenda.

Ingcazelo: Sitsho umuntu othole ulutho oluthize oluligugu azigqaja ngalo njalo oluhawukelwa ngabanengi. Esikhathini esinengi umuntu lowo uyabe engafanelwanga yileyonto. Lololutho usezelusebenzisa lalapho okungafanelanga khona. Kambe angithi nxa iganga lonke lingafonelwa kuyabe sekugebha esikhwameni!

Amahendisethi awela abangelamalayini.

Umdabuko: Ngesinye njalo isaga esathathelwa kwesinye. Sivela kwesithi, *Amajodo awela abangela mbiza*. Into esijayelekile kulezinsuku yiselufoni (*cellphone*,) umakhalekhukhwini. Ukuze ifoni le isebenze, kumele umuntu abe lelayini. Ngezinye indlela, amahendisethi (*handsets*) awasebenzi kungela layini ngoba umuntu angeke afone. Wona amahendisethi abuya eyizinhlobonhlobo njalo emahle okwamagama. Amanye akhona enza umuntu enelise ukuthwebula izithombe kanye lokuthatha iflimu.

Ingcazelo: Sitsho ukuthi inhlanhla loba izinto ezinhle zitholwa ngabantu abangenelisiyo ukuzisebenzisa.

Izitsho

Kasile nje yikhompuyutha.

Umdabuko: Isitsho lesi sithathelwa kwesithi *Kasile nje yintethe*. Amakhompuyutha asenze impilo yaba lula lapha komhlaba. Umuntu uphose enelise ukwenza konke akufunayo ngekhompuyutha. Nxa kulolwazi aludingayo uqonda kuyo aluthole. Amakampani, izikolo, amabhanga lamafemu agcina izinto eziqakathekileyo kumakhompuyutha.

Ingcazelo: Kutsho ukuthi uhlakaniphe kakhulu.

Yinyoni ntshantshaza.

Umdabuko: Isitsho lesi sithathelwa enganekwaneni ekhuluma ngenyoni ntshantshaza eyayintshantshaza amasi ngesikhathi sendlala. Yaba lusizo

ngoba yanceda imuli eyayiphakathi kwendlala enkulu.

Ingcazelo: Kutshiwo umtshina webhanga ohlanza imali. Umuntu umane afake ikhadi lakhe athathe leyo ayifunayo nxa elayo ebhanga.

»» Isahluko 11 »»

Imidlalo lamasiko kaMthwakazi

Imidlalo yayivele ikhona lasendulo abantu beyibukela bakholise. Abafana babeqwaqwazana kubhaqwa insema kanti njalo kwakugidwa kujatshulwe. Abelungu labo bafka leyabo imidlalo yathakazelelwa ngabanengi ngoba ilibazisa.

Umdlalo olodumo kuMthwakazi ngowebhola lenyawo. Uyathandeka lumdlalo okokuthi usuyingxeny yempilo kaMthwakazi. Nxa kuyimpela-sonto abantu bayabe bebuzana ngokuthi balubhekisa ngaphi ukuyabukela umdlalo lo.

Okumele kunanzelelwe yikuthi imidlalo yaphathisa kakhulu empini yenkululeko. Amabhunu ayengacabanga ukuthi kuxoxwa ezebhola kanti kulapho ezitsha khona ezombangazwe. Amaqembu anjengeHighlanders leDynamos yiwo ayelodumo kusukela nini lanini. IHighlanders yaduma emkhonweni wemaNdebeleni kwathi iDynamos yaduma emkhonweni wemaShoneni. Ngokuya kwesikhathi kulwiwa impi, kwasuka kwabanzima ukwehlukanisa iHighlanders leZAPU kumbe iDynamos leZANU. Izingoma ezazihlatshelwa emidlalweni le zazithinta ezombangazwe.

Amaqembu ebhola la ayeyingwe lenja, engafuni ukubonana. Emidlalweni kwakumele umuntu alimuke ahlale phakathi kwabantu beqembu lakhe. Owayezithola eseqenjini elingayisilo wayetshaywa alinyazwe angavele azitshengisele ukuthi ukuluphi uhlangothi. Lalamuhla lokhu enkundleni yeBarboufields kulendawo evele ihlala abeqembu leHighlanders, iSoweto. Ukuzondana kwabalandeli bebhola laba kwesinye isikhathi kucina sekuyikuzondana kwemihlobo phakathi kwamaShona lamaNdebele. Kuyathethiswana emidlalweni le, kwesinye isikhathi kulwiwe kuze kungenele amapholisa ngentuthu ehitshayo.

Nxa lidlalwa ibhola abadlali leqembu konke kuyatenywa, abalandeli bahlabele baze batshe amazwi. Kusobala-ke ukuthi uMthwakazi uyalithanda iqembu lakhe kodwa phakathi kwaloluthando kukhona ukuziqhenya ngokuba lusapho lukaMthwakazi. Abalandeli bazimisele ukumela abayikho khona ngakho ozama ukubaphoxa uzithola esengozini. Izingoma ezihlatshelwayo ziveza izifso zikaMthwakazi kanti njalo lezombangazwe zilokhu zitholakala emidlalweni lo.

Izaga

Ibhola phansi njengabafana beHighlanders.

Umdabuko: IHighlanders liqembu lebhola lakoBulawayo elidumileyo eZimbabwe. Njengoba lithandwa kakhulu leliqembu, lendlela elidlala ngayo ibhola iyabukwa okwamagama. Abalisekelayo leliqembu bathi abafana beHighlanders badlala ibhola yaphansi, bayidaye bayendlale, isuke kumdlali iye komunye kubemnandi kudelwe. Indlela le yiyo eyenza iHighlanders inqobe amanye amaqembu. Phela iHighlanders le yanqoba kane ngokulandelayo kuligi (League Championships) eminyakeni 1997/1998, 1999, 2000, 2001/2002. Ubuntshantshu bonke lobu balethwa yibhola yaphansi.

Ingcazelo: Kuyabe kutshiwo ukuthi umuntu angabi lamawala, angatatazeli nxa esenza ulutho oluthize. Kalwenze kuhle ukuze aphumelele hatshi ukwenzela izinto phezulu ukuze zibonwe nguzulu wonke. Kumele atshaye le phansi.

Umantengwane uphapha nini?/Umantengwane uyaphapha lamuhla/ Umantengwane uphapha njani?/Umantengwane uphaphile/Umantengwane bamcuthe insiba lamuhla.

Umdabuko: Umantengwane yinyoni ehlakaniphileyo kakhulu eyaziwayo njalo ethandekayo emaNdebeleni. Inyoni le ikhala ekuseni, ikakhulu sekuzakusa. AmaNdebele alengoma yawo ngalinyoni ethi:

Okhalelayo: Wakhal' umantengwane, wakhala kwaze kwasa.

Abavumayo: Ikhon' inyoni yezwe lonke.

Kwathi ngomnyaka ka-2001 iqembu le-Highlanders lisidla ubhedu, amaNdebele ayiguqula lingoma yama kanje:

Okhalelayo: Wakhal' umantengwane, wakhala kwaze kwasa.

Abavumayo: Highlanders, ithimu yezwe lonke.

IHighlanders yona ivele ilamabizo amanengi agoqela athi iBhoso, Amahlolanyama, Ezikamagebhula, Siyinqaba, Singabanqobi, Tshilamoya, Ongafuniyo kayekele, Ezimnyama ngenkani, EzikaMatshobana.

Ngomnyaka ka-2001 uluhlu lwamabizo eqembu leli lwaqhela isithole elikaMantengwane. Nxa amaNdebele ekhuluma nge-Highlanders kawalibali ukusebenzisa leligama elithi mantengwane ngoba asondelalene lalo kakhulu leliqembu. Ukudlala ibhola kweHighlanders bakufanisa lokuphapha kwalinyoni ephapha kuhle kakhulu. IHighlanders ivele isiyingxenye yempilo yamaNdebele njalo iba lakho ukuwaduduza lapho izikhathi zinzima nxa ike yadlala kuhle. Phakathi kwalokhu, lolaka lwamaNdebele luyaphehlwa luvuke nxa idliwe.

Ingcazelo: Kuyabe kubuzwana lapha ukuthi kanti iHighlanders idlala nini ibhola. Kungatshiwo ukuthi iHighlanders idlala lamuhla kumbe njalo kubuzwe ukuthi idlale njani. Nxa inqobile kumane kuthiwe umantengwane uphaphile kanti njalo nxa kuxoxwa ngokucuthwa insiba iyabe inqotshiwe.

Ababonani yiHighlanders leDynamos.

Umdabuko: Nansi esinye isaga esithathelwa esageni esidala esithi; *Ababonani yingwe lenja.* Kulezinsuku akusazingelwa njengekadani ngakho inengi alikuzwisisi kangako ukuzondana kwengwe lenja. IHighlanders le-Dynamos yiwo amaqembu ebhola adume ukwedlula wonke amanye eZimbabwe. IHighlanders isekelwa kakhulu eMatabeleland leMidlands kukanti iDynamos ikholisa usekelo eMashonaland. Nxa amaqembu la edlala ibhola akumili tshani. Linye ngalinye lidlalela ukufa lokuphila. Kuvamile njalo ukuthi lapho okudlala khona amaqembu lawa kucine kulomsindo abantu betshayana belimazana. Abasekeli bawo abahlali ndawonye. Ohlala lapho okungamelanga abe khona angazithola esesesibhedlela.

Ingcazelo: Sitsho ukuthi abantu laba abazwanani bayazondana.

Thengis' umfaz' utheng' iBhoso.

Umdabuko: Umfazi ngumuntu oqakatheke kakhulu empilweni yamaNdebele. Umuzi ngumuzi ngomfazi kanti njalo indoda yindoda ngomfazi. Indoda engelamfazi ayisindoda yalutho ngoba ayihlonitshwa ngokuswela isithunzi. Njengoba umfazi eqakatheke kangaka, kulizilo ukwehlukana laye. Kumele kube lesizatho esiqine ukwedlula umfazi ukuze indoda yehlukane laye. INdebele qho kunzima ukulehlukanisa leHighlanders, ezimnyama ngenkani, ezikaMagebhula. Imbizo kayitshedi. AmaNdebele akuthatha ukuthi iqembu lenguqu leli labunjwa ngabantwana benkosi yamaNdebele, inkosi yodumo

uLobhengula. Ngalingilela iBhoso ligugu eliyinqaba phakathi kwesizwe samaNdebele. IBhoso ayithengiswa ngoba ayilamnikazi, ngeyamaNdebele wonke kanti belo lomfazi kathengiswa.

Ingcazelo: Sitsho ukuthi yehlukana lalokho okuqakatheke kakhulu kuwe ukuze uthole lokho okulangazelelayo obona kuligugu.

Ungabongenza ibhola lamaphepha.

Umdabuko: Ibhola lamaphepha lidlalwa ngabafana abancane ezinkundleni okuthiwa yizikwakwa. Abafana batshona belikhahlela kuze kulamule ukuhlwa kanti ezikolo kuze kulamule insimbi. Ngumdlalo wokuzilibazisa ebantwaneni nxa bengenzi lutho oluqakathekileyo. Ibhola leli balidutshuza santando njalo abaliqakathekisi ngoba kulula ukwenza elinye.

Ingcazelo: Sitsho ukuthi ungabongenza umuntu wakho. Ungabongisebenzisa ngendlela othanda ngayo sengathi angisimuntu walutho.

»»» Isahluko 12 »»»

Ingxubevane

Izaga lezitsho ezihlelwe lapha zilakho ukungena embalini ezehlukeneyo kodwa sibone kungcono ukuzifaka zodwa ngoba azikhethi sikhathi. Yizaga lezitsho esingathi zizimele zodwa nxa sikhangelela imbali lanxa umuntu elakho ukuthi ezinye zazo azitsho ukuthi zingaba ngezaqalisa ngesikhathi esithile. Kuyabe kuqondile kulowo ofundayo, nxa esanelisa, ukuthi atsho imbali eqondene lazo aphe ubufakazi obusuthisayo. Siphinde sabona kufanele ukuthi kulesi isahluko siphe ezinye zezaga ezitholakala ezingwalweni zezaga ezalotshwa kudala siphe umdabuko lengcazelo zazo.

Izaga

Amanzi amahle awanathwa.

Umdabuko: Amanzi angadungekanga kutsho ukuthi awalampilo, angaba lobuthi kungakho engasetshenziswa. Kungabakhona isilo esiyingozi esiphakathi kwawo. Kuyabe kusolwa-ke ukuthi kungani amanzi la engathintwa.

Ingcazelo: Intombi enhle yande ukuba lezenzo ezingcolileyo, ukuyithatha kuyingozi.

Elimila emangweni ngelingahlanyelwanga.

Umdabuko: Sekuvezwe obala ukuthi ukulima kuqakatheke kangakanani emaNdebeleni leZimbabwe yonke jikelele. Amabele ahlanyelwa emasimini lapho okulothango khona ukuze avikeleke. Nxa abantu behlanyela bayabe begcine inhlangano kuhle ukuze isivuno sibe sihle. Kubanzima-ke ukuthemba inhlangano engaziwayo ukuthi ivelele ngaphi lokuthi ibigcinwe ngaphi. Ibele elimila egangeni lingahlanyelwanga muntu lilempilo engaqondakaliyo. Lingabe lingekho emhlabathini ovundileyo njalo kungenzakala lidliwe zinyamazana.

Ingcazelo: Kuyabe kulimukiswa umuntu ukuthi angobothemba ulutho angalwaziyo ukuthi luvelele ngaphi ngoba lulakho ukutshabalala kungalindelwe.

Ongadli ufudu kadli lomsobho walo/Ongadli impisi kadli lomsobho wayo.

Umdabuko: Ngesinye sezaga eziphathelane lenyamazana zeganga. Abaludlayo ufudu bathi lumnandi okwamagama kanti njalo banengi abalwenyanyayo abalubona lungafanele ukudliwa. Ongaludliyo ufudu kumele angadli lomsobho walo ngoba uyabe ungowenyama ayenyanyayo.

Ingcazelo: Kuyabe kutshiwo umuntu othi kathandi ulutho oluthile kodwa ethanda okunye kwalo. Umuntu lowo utshelwa ukuthi kahle angathandi konke ngoba kuyintonye. Kufana lomuntu othi ufuna umfazi kodwa engathandi umntanakhe. Nxa usenyanya ulutho kumele wenyanye konke okuphathelene lalo.

Musa ukuba yisihwaba njengokufa.

Umdabuko: Ukufa akuzange kuthandeke emhlabeni. Abantu balokhu bengakuthandi ngoba kubemuka izihlobo ezithandekayo. AmaNdebele ananzelela ukuthi ukufa akusuthi ngoba kuthatha abantu njalonje. Kulokhu kusidla abantu ngobuhwaba obukhulu kungakhawuli.

Ingcazelo: Ungabothanda ukudla kakhulu kumbe ulutho oluthile ukwedlulisa amalawulo.

Umncitsh' inhlanz' umfundis' ukuzithiyela.

Umdabuko: Isaga lesi sivelela eChina. AmaChina wona athi akumelanga umuntu aphiwe ukudla, kodwa kumele atshengiswe ukuthi kutholakala njani. Kuthiwa umuntu angaphiwa inhlanzi kusasa uyavuka elambile ikanti angafundiswa ukuthiya kaseyikulamba ngoba uzahamba ayethiya aphenduke lokudla.

Ingcazelo: Sitsho ukuthi kungcono ukufundisa umuntu ukwenza ulutho kulokumona ngokumupha.

Umsizi ngowembiza zonke.

Umdabuko: Ukupheka okomdabu ngokomlilo otshisa imbiza zibe lomsizi. Kungakho-ke zonke imbiza ezipheka emlilweni ziba lomsizi. Umsizi wenza imbiza zibe mnyama zingabukeki ngakho awuthandeki. Zingaze zigezwe njani, umsizi uyazinamathela.

Ingcazelo: Sitsho ukuthi udubo loba ububi ngobomuntu wonke. Akekho ongakuceza, kuyeza nje kungalindelwe ngoba kusempilweni.

Ngoze ngikuhlinzise umhlubulo wenyoka.

Umdabuko: Inyoka mthetho wayo iyestatshwa. Akekho ofsa ukudlalela phansi kwayo ngoba lalabo abazifuyayo bayake balunywe. Inyanga labathakathi yibo abangahlinza inyoka ngoba bedinga imithi. Pho nxa umuntu esehlinziswa inyoka kuyabe kusitsho ukuthi ubanjwa ngamandla.

Ingcazelo: Ngizaze ngikujezise kabuhlungu.

Akula mfula ongahlokomayo.

Umdabuko: Imifula iqakathekile elizweni ngoba amanzi ageleza kuyo anceda abantu, izihlahla lezinyamazana. Nxa umfula ugeleza, amanzi ayabe ebanga umsindo ekhukhula izinto okuyikho okuthiwa yikuhlokoma. Kwesinye isikhathi umuntu angathi ekhangele amanzi asemfuleni acabange ukuthi azimele kanti wona ayageleza abe esesuka ewadelela athi angawuchapha lula umfula. Imifula emikhulu ivele ikhanya ithe cwaka kanti ilamandla esabekayo.

Ingcazelo: Ungadeleli umuntu ngoba ekhanya ethule. Umuntu lowo angabe ekucabangela okubi. Kwesinye isikhathi ungameyisa kanti ulawo amacebo angakusiza.

Akumango ungelaliba/thuna.

Umdabuko: Ukufa kuletha usizi ebantwini njalo akekho okuthandayo. Sebazama ngazo zonke izindlela ukukuzwisisa kodwa isiphetho yikuthi wonke umuntu uyafa. Kuthatha abahle lababi, izihlobo, abangane lezitha, abaswelayo labanothileyo. Isiphetho somuntu yikufa angaze aye ngaphi.

Ingcazelo: Ingozi iyatholakala kuzo zonke izindawo. Isaga lesi sitsho ukuthi akekho ongabalekela ukufa ngoba kukhona yonke indawo. Kuyabe kuyikudlalisa isikhathi ukukubalekela.

Amanzi kawayideli indlela yawo.

Umdabuko: Ukuqakatheka kwamanzi sekuveziwe phambilini ngoba ayimpilo. Amanzi ayazicandela indawo lapho ageleza khona njalo ngaso sonke isikhathi nxa izulu lisina alandela yonaleyo indlela.

Ingcazelo: Umuntu olezenzo zakhe kumbe imikhutshana yakhe uqhubeka layo aze afe. Kunzima ukuthi ehlukane layo imikhuba leyo.

Chitha amanzi inkukhu ilahlekile/Kawachithwe amanzi ngoba kayikho inkukhu.

Umdabuko: Nxa kuzabulawa inkukhu, kuyabiliswa amanzi azasetshenziswa ukuyicutha. Njengoba inyama yayo ithandwa ngabantu kangaka, wonke umuntu uyabe eselokulangazelela ekhaya. Kungenzakala ukuthi inkukhu efuna ukubulawa inyamalale amanzi angasancedi lutho. Kuyabe sekumele achithwe amanzi. Phela emakhaya akusizo zonke inkukhu ezibulawayo. Ezinye ziyabe zibekela ukuze inkukhu zande ikanti nxa kungamaqhude, umhlobo wawo uyabe udingakala lapha ekhaya. Ezinye ziyabe zisesezincane kakhulu ukuthi zingene ebhodweni. Lokhu kutsho ukuthi iyabe ingekho engathatha indawo yaleyo elahlekileyo.

Ingcazelo: Kuyabe kutshiwo ukuthi amalungiselelo ayekwe ngoba obekumele kwenzakale kungasayikwenzakala.

Egcwele udaka inathile/Enyathele udaka inathile.

Umdabuko: Izaga ezinengi zilokhu zithinta amanzi ngandlelathize. Lanxa izulu lingalinengi kangako ezabelweni zemaNdebeleni, indawo yakhona ilotshani obuhle obulungele izifuyo. Izinkomo zazivele ziqakathekile emaNdebeleni, umuntu esiba ngumnumzana ohloniphekayo ngenxa yazo. Inkomo iyimpilo yamaNdebele. Kuyo kuvela inyama, uchago, ixaba, amanyathela, imichilo, izitilobho lamahawu. Nxa kulotsholwa kumbe kuthethelwa kuthenjwe inkomo kanti lempondo zayo ziyasetshenziswa ukudala uphondo olokuzijabulisa. Njengazo zonke izinyamazana, layo inkomo iphila ngamanzi. Ingafka esizibeni iyangena phakathi inathe amanzi, amasondo agcwale udaka, abelusayo bahle babone ukuthi inathile.

Ingcazelo: Kulula ukubona umuntu olecala ngoba uhle akhanye ngokudliwa ngumzwangedwa langesazela. Lokhu kutshiwo emuntwini oyabe ephika esithi ulutho kalwenzanga kodwa ubufakazi busobala njalo bumlahla.

Ikhotha eyikhothayo.

Umdabuko: Ngokunanzelela okwenzakalayo ezifuyweni, amaNdebele abona ukuthi inkomo ingakhotha enye, leyo ekhothiweyo yenza okufanayo. Uthando lolu asuka alufanisa lezenzo zabantu.

Ingcazelo: Umuntu uncenda lowo oyake amncede laye. Oyenza okuhle komunye uvame ukwenzelwa okuhle ngumuntu lowo.

Ikhuba lokwebolekwa alilandima.

Umdabuko: Lanxa izulu lingalinengi emaNdebeleni, ukulima kuligugu ngoba izilimo zenza abantu bathole ukudla. Nxa kuyisikhathi sokulima, abantu bavuka ekuseni kakhulu balubangise emasimini ukuyalima. Nxa sekuhlakulwa, kuvukelwa khona njalo emasimini. Ukuze umuntu enelise ukulima kumbe ukuhlakula kumele athenge amakhuba okusebenzisa emasimini. Ongelakhuba uthwala nzima ukuphutshisa indima ngoba umninikhuba angathi uselifuna yena elokhu esalisebenzisa.

Ingcazelo: Kuyabe kucetshiswa umuntu ojayele ukweboleka izinto zabanye ukuthi kungcono adinge ezakhe ukuze kungabikhona ozamthikameza emisebenzini yakhe. Okokweboleka kungathathwa ngumnikazi ungakaqedi ukukusebenzisa.

Imbuzi igudla iguma.

Umdabuko: Imbuzi, njengenkomo, yizifuyo ezithanda umkhono wemaNdebeleni. Lalapho okulezulu elilutshwana kakhulu zilakho ukuphila kuhle. Zinengi-ke imbuzi emaNdebeleni njalo ziyisitshebo esijayelekileyo emakhaya. Kulula ukuhlaba imbuzi kulenkomo nxa kuke kwaba lomuntu wemzini. Njengoba iyingxenye yempilo kaMthwakazi, amaNdebele ananzelela izenzo zayo. Nxa izulu lisina imbuzi zivame ukuyacatsha ekhulusini lendlu zilunguze phakathi, zidinga indawo yokucatsha nxa kungelabantu.

Ingcazelo: Kutshiwo umuntu ongaphumeli egcekeni enkulumeni yakhe, enyeya umuntu alaye kodwa engafuni ukuthi akwazi. Abanye bayabe besizwa ukuthi okhulumayo ubhoda ngendaba esegcekeni engafuni ukuyithi bhadla.

Imbuzi iphekwe lempondo.

Umdabuko: Sekukhulunyiwe ngokuqakatheka kwembuzi. Ingahlinzwa imbuzi, inyama ethandwa ngabesilisa yinhloko yayo. Impondo ziyakhitshwa ngoba azidliwa njalo zingenza ukuyipheka kubenzima ingaseneli embizeni. Khona kuyabe kudlaliselwani isikhathi kuphekwa into engadliwayo?

Ingcazelo: Lapha kuyabe kuxoxwa ngobugxangu, kuhlekwa ukuthi umuntu

uyabe engenzanga ulutho ngendlela eqondileyo. Uyabe ephambanisile kanti engumuntu obezikhukhumeza ethi uyazi.

Indoda ngeyakho nxa ulayo endlini.

Umdabuko: AmaNdebele ananzelela ukuthi umfazi nxa elendoda yakhe endlini iyabe ingeyakhe eyedwa kodwa ingaphuma phandle kungenzakala ukuthi abanye abafazi bayithathe. Phela isithembu sivele sivunyelwa esiNdebeleni.

Ingcazelo: Sitsho ukuthi indoda ayithenjwa ngoba ingavele iphume ekhaya ilakho ukuqalisa ukukhombisa abanye abafazi. Kuyabe njalo kulimukiswa umama othanda ukuphakamisa indoda yakhe ukuthi angaboyikhulumela ngoba kakwazi engabe ikwenza iphandle kweguma. Lanxa nje imikhuhlane ibhahile, amadoda awawuyeki umkhuba wokukhombisa yonke indawo.

Indoda iyabolekwana/Indoda ngumumbu iyahululiswana.

Umdabuko: Lesisaga sasungulwa ngabafazi abathatha amadoda abanikazi. Nxa belawo bayabe besithi bawebokile azaphela abuyele kubaniniwo ngokuya kwesikhathi. Bayabe bezama ukuziduduza ukuthi into abayenzayo iqondile khona kuyikuganga okuphindwe kabili, yeka ngalezinsuku zengculaza.

Ingcazelo: Sitsho ukuthi loba indoda ithethe, abanye abafazi balakho ukuyithatha okwesikhatshana.

Indlovu iyahlatshiswana.

Umdabuko: AmaNdebele ayezingela inyamazana zeganga ukuze athole isitshebo. Lokhu kutsho ukuthi kwakudliwa inyama yenyamazana zeganga leyezifuyo ezisekhaya. Ozingela inyamazana ezincane njengomvundla wayengakwenza eyedwa kodwa indlovu ifuna abantu bebanengi ngoba kuthatha isikhathi ukuyihlinza. Lenyama yayo inengi okokuthi kungaba yibuhwaba obukhulu ukuthi umuntu ayihlalele eyedwa. Khona kunzima ukuyihlinza umuntu eyedwa.

Ingcazelo: Umuntu uyabe ecela uncedo kwabanye ukuthi bamphathise kulokho akwenzayo ukuze kube lula. Uyabe ebona ukuthi akwenzayo kungaphumelela nxa bekhona abamncedisayo.

Indlovu kayisindwa ngumboko wayo.

Umdabuko: Indlovu ilesitho esitebhayo esingumphotshongo esilengayo esithiwa ngumboko. Isitho lesi yiso esilamakhala ayo njalo isisebenzisa ukuthatha eyabe ikufuna. Singathi umboko lo wenza umsebenzi ofana lowesandla. Nxa umuntu ekhangele umboko wendlovu ulenga phambi kwayo angacabanga ukuthi uyayisinda kodwa yona ikuthola kungumthwalo olula nje. Izihambela lula ungayithikamezi iphinde yenelise ukugijima.

Ingcazelo: Umuntu uyabe esithi umthwalo ongowakhe ungeke umehlule kumbe ekhuthazwa ngabanye bemqinisa ukuthi amelane lomthwalo wakhe. Kungenzeka umuntu athole imuli lezihlobo kumsinda, kumfaka ebunzimeni besekusetshenziswa lesisaga ukumkhuthaza.

Inkosi yinkosi ngabantu.

Umdabuko: Isizwe samaNdebele sasibuswa ngamakhosi. Kuke kwakhulunywa ngoMzilikazi loLobhengula ekuqaliseni. La ngamakhosi amaNdebele aziwayo. Inkosi ibekwa esikhundleni ngabantu. Nxa abantu bengayifuni ingeke ibuse. Kwesinye isikhathi kuba lomvukela. Bakhona ababengafuni ukuthi abuse uLobhengula wasebasa kogoqwanyawo. Isenzo sebutho iMbizo sicacisa obala ukuthi inkosi yinkosi ngabantu. Amakhosi abusa kulezinsuku lawo asezikhundleni ngenxa yabantu ngoba ababuswayo yibo abakhethayo. Kuyavotwa kube labomongameli labameli bephalamande. Izinhlanganis ezitshiyeneyo lazo zilakho ukukhetha inkokheli zazo.

Ingcazelo: Olesikhundla kumele aphaathe kuhle abantu abangaphansi kwakhe ngoba usesikhundleni leso ngenxa yabo.

Inyathi ibuzwa kwabaphambili.

Umdabuko: Inyathi ngenye yezinyamazana ezazizingelwa. Kwakuphunywa ijumo, abantu bebanengi nxa kusiyazingelwa inyamazana ezinkulu njengendlovu kumbe inyathi. Inyathi ingalimala iba lolaka olwesabekayo ithuze, igwaze icine ibulala abazingeli nxa bengananzeleli. Ngenxa yalokhu-ke, abayingelayo kwakumele bahambe bebuza abayibonileyo ukuthi iqonde ngaphi ukuze ingabajumi ibahlasele.

Ingcazelo: Ungathatheli izinto phezulu kodwa buza kwabadala abalolwazi ukuze bakucebise ngoba sebahlangana lokunengi empilweni.

Inyoka kayilandelwa isisemlindini wayo.

Umdabuko: Inyoka ivele iyestatshwa ngoba kulula ukuthi ilume umuntu

afe. Inyoka ivele iyisitha somuntu. Lebhayibhilini kunjalo. Nxa iqonda emlindini wayo kuyabe kungatsho ukuthi umuntu uyehlule. Iyabe imbalakela kodwa oyilandelayo uyabe eseyivimbezela acine evusa ulaka lwayo ibe isimgamula.

Ingcazelo: Nxa umuntu ecaphukile, kungcono ukwehlukana laye ngoba uyingozi esazondile. Hlolisisa umumo umuntu akuwo andubana utsho kumbe wenze ulutho oluzabangela ingozi kuwe.

Iseko elilodwa kalihlalwa mbiza.

Umdabuko: Ukuze okusembizeni kuphekeke kuhle lomlilo ungacitshi ubhebhe kuhle, kudingakala amaseko. Kulezi insuku kwande awensimbi alenyawo ezintathu. Iseko lingaba lonyawo lunye imbiza ayenelisi ukuhlala kuhle, okuphakathi kwayo kungahle kuchitheke kumotshakale. Abanye njalo basebenzisa amatshe amathathu njengamaseko, imbiza ibisihlala kuhle-ke.

Ingcazelo: Isaga lesi sitsho ukuthi emhlabeni kuyancediswana. Kunzima ukwenza ulutho umuntu eyedwa ikanti kuba lula nxa kuphathiswana.

Isigogo sigoqwa sisemanzi.

Umdabuko: Izikhumba zezinyamazana zazisetshenziswa emisebenzini eminengi. Ezinye zazisiba ngamaxaba ezinye zisetshenziswe ukwenza imvunulo etshiyeneyo enjengamabhetshu. Ezinye njalo zazisiba ngamahawu. Kulula-ke ukuthi umuntu enze lokho akufsayo ngesikhumba sisemanzi. Singavele some kuba lobunzima ekusisebenziseni. AmaNdebele, njengazo zonke izizwe ezinsundu, ayeqakathekisa inkuliso yabantwana. Kulapho okwasukela ukufanisa inkuliso lesigogo.

Ingcazelo: Sitsho ukuthi abakhulisa abantwana kumele bafundise abantwana okuhle besesebancane. Yiso isikhathi esihle ngoba bahle basuke phansi lemfundiso ethandwa yisizwe. Bangayekelelwa besesebancane, bangadobha imikhuba emibi engaba nzima ukuthi bayilahle nxa sebekhulile.

Ukhuni luzala umlotha.

Umdabuko: Kusukela ekadeni izihlahla zasilomsebenzi njalo zilokhu zilomsebenzi oyisimanga. Zingamakhambi okwelapha, zipha umthunzi lokudla, zibiye amasimu lezivande, zisetshenziswe ekwenzeni induku, ingiga lamajogwe. Izitulo, amatafula lembheda layo ivelela ezihlahleni kanti njalo

lenkuni ezisetshenziswa ukubasa umlilo zivela ezihlahleni. Ukhuni luhle nxa lubasiwe ngoba luletha ukukhudumala luphinde lupheke kumbe lose ukudla okusuthisa umzimba. Ngezinye indlela, lwenza umsebenzi omuhle, obukekayo. Ekutsheni kwalo ukhuni, kusala umlotha ongelancedo osuka uyelahlelwa khatshana le. Kusuka kumangalise-ke ukuthi entweni eloncedo kangaka kungadaleka into engalamsebenzi.

Ingcazelo: Kuyabe kubatshazwa izenzo ezimbi ezomntwana womuntu olungileyo. Umzali uyabe elezenzo ezinhle kodwa umntwana yena elihlazo emphakathini.

Isiziba sizwiwa ngodondolo.

Umdabuko: Nxa abantu bechapha umfula basebenzisa ugodo (udondolo) ukuze bazwe ukuthi amanzi atshona kanganani lokuthi alamandla anjani. Yibulima ukuthi umuntu amane aphulukundlele phakathi kwesiziba engazi ukutshona kwaso ngoba ulakho ukugalula.

Ingcazelo: Yisixwayiso lesi ukuthi nxa umuntu ebona ulutho olungahle lube yingozi, aqale aluhlolisise andubana azingenise kulo.

Ithendele elihle ngelikhala ligijima.

Umdabuko: Inyama yethendele imnandi kakhulu. Emakhaya abantu babewathiya bathole isitshebo esimnandi njengenkukhu. Amathendele angethuswa yilutho ayakhala ngapha ebalekela leyo ngozi eseduze. Ukubaleka kuyawasiza ngoba angakhala endawonye angabanjwa azithole esesembizeni.

Ingcazelo: Nxa umuntu esevelelwe yingozi kumele azame amacebo okuphunyuka kulokuzidela nje.

Ithunga liyagcwala ngomphehlo.

Umdabuko: Njengoba amaNdebele efuyile, ukusenga yinto ejayelekileyo. Ithunga yisitsha esibazwe ngesigodo esisetshenziswa ukusengela uchago. Nxa ithole lingamunya kancane, inkomo iyetshisa lona lixotshelwe khatshana inkomo isengwe. Ukuze inkomo yetshise njalo, ithole liyadedelwa liphinde limunye, lixotshwe njalo inkomo isengwe okwesibili. Ukusenga kwesibili lokhu yikho okuthiwa yikuphinda umphehlo. Uchago lwesibili lolu alwandanga ukuba lunengi kulolwakuqala kodwa luluncedo emulini. Ezinye inkomokazi ziyaligcwalisa ithunga njalo.

Ingcazelo: Izinto ezincane zilakho ukuletha impumela enhle ekucineni nxa umuntu ethe waba lokubekezela.

Kukhonkotha elambileyo, esuthiyo kayikhonkothi.

Umdabuko: Imizi eminengi ilezinja. Kungathutsha ulutho engalulindelangainja ivame ukukhonkotha. Abekhaya bayahle bazi ukuthi ukhona kumbe kukhona okungena ekhaya. Lalapho kuzingelwa, izinja ziyakhonkotha nxa zigijimisa inyamazana. Ziyabe zilambile. Zingasutha kuba nzima ukukhonkotha. Amasela avame ukupha izinja inyama nxa ehlose ukweba. Ziyathi zisidla wona engena endlini entshontsha. Izinja ezinjalo zisuka zingasabiki ngokukhonkotha ukuthi kulezitha ekhaya.

Ingcazelo: Kutshiwo ukuthi akekho ocela uncedo engaludingi. Nxa umuntu ekhala ngokuthile isizatho siyabe sikhona.

Lalapha kungakhali/kungekho khona qhude kuyasa.

Umdabuko: Emakhaya abantu bafuye inkukhu. Iqhude yinkukhu enduna. Nxa sekusemadabukakusa amaqhude ayakhala ebika ukufka kosuku olutsha. Abahlala emakhaya bayatsho lokutsho ukuthi likhala okwakuqala kumbe okwesibili bahle bazi lokuthi yisikhathi bani. Nxa abantu bevukela emisebenzini kumbe belohambo bayavumelana ukuthi bayasungula ngasikhathi bani uhambo lolo beyame ekukhaleni kwamaqhude.

Ingcazelo: Umuntu ongacatshangelwayo ulakho ukwenza okuhle okungabe kukhangelelwe ukuthi kungezake kwenzakale ngoba lowo othenjiweyo engekho. Siyasetshenziswa isaga lesi njalo ukutsho ukuthi akulamuntu ongathi konke kwenzakala ngenxa yakhe kuphela. Bakhona abangakwenza, mhlawumbe ngcono kulaye.

Lapho efele khona kulapho lamanqe aphapha khona.

Umdabuko: Ilinqe yinyoni enkulu ethanda inyama. Lidla inyama yomuntu leyenyamazana. Amanqe ayaphembela nxa kulenyamazana efleyo ahle aqonde khona ayezitika. Adla ngesihluku lesiqubu esesabekayo.

Ingcazelo: Abantu bathi bangabona omunye evelelwe ngokuhle bamgcwale ngezicelo ezingapheliyo ngoba bezicabangela bona bodwa.

Likhipha inhlanzi emanzini

Emanzini lapha kuhlala isitshebo esimnandi okwamagama, inhlanzi. Abantu bayazigola inhlanzi besebenzisa amahuka kumbe amambule bathole

isitshebo. Bakhona abazithengisayo inhlanzi ukuze bazuze imali. Inhlanzi iphila phakathi kwamanzi. Ingaba phandle kwamanzi iyafa. Phakathi kwamanzi kuyaqandelela.

Ingcazelo: Kutshisa kakhulu okubabazekayo.

Ngibambe elikaNtulo/Sizwe elikaNtulo.

Umdabuko: Egwalweni lwakhe, **Imvelo Lolimi LwesiNdebele**, uNdhlukula ulandisa ngomdabuko walesisaga lapho exoxa ngokuthi umuntu wadabuka ngaphi. Uthi yena ngemva kokubumba umuntu, uMdali wathuma uNwabu ukuyabikela abantu ukuthi bazakufa baphinde bavuke baphile kokuphela. Wahamba uNwabu kodwa walitshaziswa ngumpumpulwane engakafkisi umbiko. UMdali, ngokuthukuthela waze wacina ethumela uNtulo ukuthi ayetshela abantu ukuthi sebezakufa kokuphela. Wagijima uNtulo wafkisa umbiko. UNwabu wasala efikisa umbiko ayewuphathisiwe, uNtulo esekhulumile umbiko wakhe ayewutshelwe nguMdali. Abantu bahle bathi bona abasalaleli uNwabu ngoba sebezwe elikaNtulo. Yinganekwane le ezama ukuchasisa imvelo lesisusa sokufa.

Ingcazelo: Ilizwi elande ukwamukelwa kakhulu ngelifke kuqala, eliza ngemva abantu balakho ukulala kumbe ukulamukela ngokuthandabuza.

Ubukhosi ngamazolo.

Umdabuko: Ekuseni utshani buvame ukuba lamanzana phezulu athiwa ngamazolo. Ilanga lingavele liphume, amazolo ayaphela ngoba ahlala etshanini okwesikhatshana abe esetshabalala. Ubukhosi bona yisimo sokuba yinkosi njalo kuyasetshenziswa nxa kuxoxwa ngomuntu ohleli kühle, oyisicebi.

Ingcazelo: Ungazikhukhumezi kumbe ukhangelele abanye phansi ngoba lokho olakho kulakho ukukuphelela ngokuya kwesikhathi.

Uhambele idonki efleyo.

Umdabuko: Idonki yinyamazana elusizo kakhulu emakhaya. Isetshenziswa ukulima kuphinde kudonswe ngayo inqola, izileyi lamahlahla. Amasaka lawo ayajikelwa emhlane wayo. Iluncedo kuphela nxa isaphila ngoba ingafa inyama yayo ayidliwa njalo lesigogo sayo asisetshenziswa.

Ingcazelo: Lokho abekuhlosile akusambuyiselanga nzuzo. Kuyabe kuphetshiswa umuntu ukuthi usebenzele ize.

Ukwenda akutshayelwa mathambo.

Umdabuko: Ngesinye sezaga esiveza inkolo yamaNdebele ezinyangeni. Izinyanga zilakho ukwelapha kanti njalo zilakho ukubona ikusasa yomuntu. Lanxa abantu belalo ukholo lolu ezinyangeni, abahambi ukuyatshaya amathambo nxa besiyakwenda ukuze bazi ukuthi umendo ubaphatheleni. Engxenywe ingqondo ziftshaziswa luthando oluyabe lusavutha.

Ingcazelo: Oyendileyo uyabe esekhaliwa zinhlupho ahlanguzana lazo emendweni eseze efsa ukubuyela kwabo. Uyabe esefsa ukuthi aluba ukwenda kwakuyelwa emhlahlo, wayezabe engene emendweni ekwazi azahlangana lakho. Siyasetshenziswa njalo ukweluleka osemendweni ukuthi amelane labo ubunzima.

Umfazi ngumkhonto osendlini.

Umdabuko: Omama balomsebenzi omkhulu ekukhuliseni izingane lempilo yonke esekhaya jikelele. Bayabusa, kungakho amaNdebele esithi umfazi kalankosi. Amadoda esiNdebeleni wona awafuni ukuvuma ukuthi abuswa ngomama. Wona athanda ukukhangela abafazi njengabesintwana ukuze abafanise labantwana. Iziphoxo zona zithi umbuso wamaNdebele ugoqela inyama, umfazi lotshwala. Lo ngumbono ongeke uvunywe linengi ikakhulu ezinsukwini zalamuhla. Lawo amadoda esiNdebeleni amanengi awasavumelani lombono onje ngoba ayevele ebahlonipha omama loba ezenza izinhloko zemizi. Lanxa kunjalo, kulokholo olukhona ebantwini abanengi ukuthi umama ozondileyo uyingozi enkulu. Kungakho-ke isaga lesi simfanisa lomkhonto. Indoda kwakumele igcine umkhonto wokuzivikela kumbe ukuwisa inkabi.

Ingcazelo: Umuntu okwazela imfhlo yakho njalo oseduze kakhulu lawe kumele umphathe kuhle ngaso sonke isikhathi ngoba ulakho ukukuchitha. Kuvame ukuba kuhletshwa ukuthi umfazi akumelanga athenjwe kakhulu ngoba mhlana lilwile uchaza konke lemfhlo ezinkulu ezinganceda izitha zakho ukukulimaza.

Umntwana ongakhaliyo ufela embelekweni.

Umdabuko: Imbeleko lilembu elisetshenziswa ukubeletha umntwana. Esikhathini esinengi umntwana nxa ekhala uyabelethwa acine ethule. Abantwana bayakukholisa ukubelethwa kodwa kungenzakala balambe kumbe izitshubo zibemanzi. Ukuze kwazakale ukuthi umntwana ulambile

kumbe uyatshisatshisa, uyakhala, ombelethileyo akwazi ukuthi kukhona osekukhathaza umntwana aphange amsize.

Ingcazelo: Nxa kukhona okuhlupha umuntu kumele akutsho ngoba abanye bangacabanga ukuthi uyasuthiseka ngalakho. Lalapho kukhona akufunayo, kumele akutsho kulokufela ngaphakathi. Lokhu kuzenza abanye bamsize.

Umthombo kawugqitshelwa.

Umdabuko: Umthombo ngumgodi okukhiwa khona amanzi. Njengoba sibonile phambilini, amanzi ayimpilo ngakho kumele alondolozwe. Yibuwula-ke ukugqibela umthombo ngoba uzaswela lapho ozathola khona amanzi.

Ingcazelo: Ngesinye isaga esiqakathekisa ubuntu. Sitsho ukuthi umuntu kumele ahloniphe njalo abonge ubuhle abenzelwa ngabanye. Uthando lwabo luyabe lugobhoza njengamanzi asemthonjeni. Sitsho njalo ukuthi kumele uphathe kuhle umuntu okupha uncedo.

Umthwentwe uhlabisa usamila.

Umdabuko: Inkuliso yabantwana iqakathekile esiNdebeleni. Kungakho uMthwakazi enanzelela izenzo zomntwana kusukela esesemncane. Umthwentwe butshani obulameva. Ameva omthwentwe ahle aqalise ukuhlaba, utshani lobu busaqalisa ukumila.

Ingcazelo: Lokho umntwana azaba yikho esekhulile kuhle kubonakale esesemncane.

Ungaqali ngamanzi impuphu ingakacholwa.

Umdabuko: Nxa umuntu ezapheka isitshwala kumele abe lempuphu, umlilo lamanzi. Ukuchola impuphu kuthatha isikhathi ngakho akuncedi ukuthi umuntu agijimele ukubalisa amanzi engakacholi impuphu. Amanzi angatshela kanti njalo lenkuni ziyadlaliseka. Kumele umuntu achole impuphu aqede abeselanda amanzi.

Ingcazelo: Kuyabe kuthiwa umuntu kumele enze izinto ngendlela eqondileyo, aqalise ngokuqalayo aze ayefka kokucinayo.

Uphakathi komhlane lembeleko.

Umdabuko: Imichilo yembeleko yenza umntwana obelethiweyo angabisengozini yokuwa. Umntwana usuke akholise, lombelethileyo ekwazi ukuthi angeke awe. Nxa kuhanjwa, umntwana kadinwa ngoba engazihambeli ngezakhe inyawo njengoba ebelethiwe nje.

Ingcazelo: Ngumuntu okuthiwa uhlezi kuhle ngoba kukhanya kungelalutho olumhluphayo.

Uphehlo oluncane luyayipheka imbiza enkulu.

Umdabuko: Akekho umuntu ongaphila engadli. Ngenxa yokuqakatheka kokudla, amaNdebele ananzelela okwenzakalayo nxa kuphekwa. Izifuyo lezilimo zikhona ukuze zicine ziphekiwe, abantu badle basuthe impilo iqhubekela phambili. Uphehlo lona luncane sibili kodwa isimanga yikuthi luyenelisa ukuphehla inkalakatha yembiza, isitshwala sivuthwe sibe mnandi.

Ingcazelo: Sitsho ukuthi ungeyisi ulutho usithi luncane ngoba lulakho ukwenelisa ukwenza inkalakatha yomsebenzi.

Uthango ludla amakhomane.

Umdabuko: Ikhomane yisilimo esilamajodo. Kuyenzakala ukuthi amakhomane anabe eqe uthango olubiye insimu abesesiba engozini yokudliwa zinyamazana. Uthango luyabe selwehlulekile ukwenza umsebenzi wokuvikela izilimo nxa sekunje.

Ingcazelo: Kutshiwo umuntu othi esesikhundleni asebenzise amandla akhe ukuhlukuluza abaphansi kwakhe. Sivame ukusetshenziswa ebabalisini abalobudlelwano obungaqondanga labantwana besikolo. Lemisebenzini siyasetshenziswa kubaphathi abanjalo. Kulokuthi bavikele labo abaphansi kwabo bona bayabahlukuluza ikakhulu kweziqondane lemacansini.

Uthango lwevila ngameva.

Umdabuko: Nxa umuntu esenza uthango olubukwa ngabantu usebenzisa izigodo, azihlele kuhle ukuze okuphakathi kuvikeleke. Osebenzisa ameva livila ngoba awavikeli okwesikhathi eside.

Ingcazelo: Kuyabe kukhulunywa ngomuntu othi esolwa ngobuvila bakhe yena avuke ngolaka ezama ukuvala ayikho khona.

Uzidle uzibeka amathambo.

Umdabuko: Esintwini kukhangelelwe ukuthi nxa umuntu eselijaha athathe lentombi ithathwe. Nxa kungekho okuphambanisekileyo, kukhangelelwe ukuthi kube lomendo kukhitshwe izinkomo zamalobolo. Yizo lezi izinkomo ezitshiwoyo ukuthi ozamukeleyo azidle ebeka amathambo. Amathambo avele ayahlalwa kodwa nxa umuntu esesithi awabekwe kutsho ukuthi kukhona okusolisayo.

Ingcazelo: Sebenzisa kuhle ulutho lomnikazi ukuze nxa eselufuna aluthole lulungile ukuze angakuthwalisi nzima. Kuxwayiswa umzali womntwana owendileyo ukuthi ananzelele izinkomo zamalobolo ngoba kungenzakala umntanakhe aphenduke emendweni besezifunakala.

Walithatha iqanda lentshe.

Umdabuko: Intshe yinyoni enkulu engaphaphiyo. Inyoni le ilentamo ende njalo ilesiqubu esikhulu lolaka. Inyama yayo imnandi kungakho abantu beyizingela. Bakhona asebefuya izintshe bethengisela amazwe angaphandle inyama yazo. Nxa isengozini isebenzisa inyawo zayo ukukhaba kumbe umlomo wayo. Izinja zithwala nzima ukuyibulala ngoba ziyabe zisengozini yokukhatshwa. Othatha iqanda layo iyamgijimisa imenze isihluku, kwesinye isikhathi imbulele.

Ingcazelo: Kuyabe kukhalelwa umuntu oseziqalele udubo angeke aluqeda.

Wangibambisa ilitshe/udonga.

Umdabuko: Ngesinye sezaga ezithathelwa enganekwaneni. UPelling uyayilandisa indaba kaMvundla ebambisa uSilwane idwala esithi liyawa kanti uqamba amanga yena usengobalekayo. USilwane usala elethemba lokuthi uMvundla uzabuya lento yokujeka idwala kanti usekhe phansi.

Ingcazelo: Ngumuntu ozikhalelayo ngemva kokukhohliswa esefsa ukuthi aluba wayengalalelanga izeluleko zomkhohlisi. Sivame ukusetshenziswa ngumuntu oyabe ethenjise amanga. Intombi lejaha bangathembisana umendo omunye wabo acine esephula isithembiso leso.

Yaze yalukhutha ugatsha inkawu.

Umdabuko: Inkawu yinyamazana ephose ifane lendwangu kodwa yona incane. Ihlakaniphe kakhulu njalo ithanda ukudlalela ezihlahleni. Kulula kuyo ukweqa isuka egatsheni isiya kolunye njalo ngokuhlakanipha kwayo

ayikhangelelwa ukuthi ingakhutha ugatsha iwe.

Ingcazelo: Kuyabe kuhlekwa umuntu obeziqakisa ngobuqili lapho ubuqili bakhe sebumngenise engozini.

Zala abantu ziye ebantwini/Akulantombi eyagana inyamazana.

Umdabuko: Ijaha kwakukhangelelwe ukuthi likhombise likhonjwe. Kwakumele litshengisele ubugabazi ekukhombiseni ukuze intombi ilikhombe. Amajaha ayesebenzisa isaga lesi ezincengela ukuze akhonjwe zintombi.

Ingcazelo: Ijaha liyabe lincenga ukuthi intombi ilikhombe ngoba ingaze ilale ayisoze iyekhomba inyamazana kodwa omunye umuntu.

Izitsho

Kalandlebe

Umdabuko: Indlebe yiyo esetshenziswa ukuzwa okukhulunywayo. Ongelandlebe kutsho ukuthi kezwa ngakho kuba nzima ukuthi azwisisane labanye.

Ingcazelo: Kutshiwo umuntu ongalaleliyo.

Kalasifuba.

Umdabuko: Phakathi kwesifuba kulenhliziyi. Abantu bakholwa ukuthi phakathi esifubeni kulapho umuntu agcina khona konke akucabangayo.

Ingcazelo: Kutshiwo umuntu ongenelisi ukugcina imfhlo.

Ulekhandla.

Umdabuko: Ikhandla lisetshenziswa ukucabanga.

Ingcazelo: Kutshiwo umuntu okhaliphileyo.

Ulephaphu.

Umdabuko: Iphaphu yisitho sokuphefumula esivikelwe zimbambo. Ngenxa yalokho, amaphaphu ayaqakathekiswa.

Ingcazelo: Kutshiwo umuntu othanda ukujaha ukwenza izinto engakacabangisisi.

Ulesandla.

Umdabuko: Isandla senza imisebenzi eminengi empilweni yomuntu.

Singasetshenziswa kuhle siphinde sisetshenziswe kubi.

Ingcazelo: Kutshiwo umuntu olisela osebenzisa isandla sakhe ukweba.

Ulonyawo.

Umdabuko: Njengesandla, unyawo lulemisebenzi eminengi. Lungasa umuntu ezindaweni ezilungileyo lezimbi.

Ingcazelo: Kutshiwo umuntu othanda ukuhamba kakhulu. Lamuhla ulapha kusasa uzwakala esekwenye indawo.

Ukuxotsha mpalambili.

Umdabuko: Ekuzingeleni umuntu angavusa impala uxotshana layo aze ayijimbe. Kungavuka eyesibili akaxotshi zombili ngoba kubanzima ukubamba ngitsho leyodwa yakhona. Okuqondileyo yikuqhubeka. layonaleyo aqalise ngayo.

Ingcazelo: Lokhu yikwenza izinto ezimbili ngasikhathi sinye okwenza zonke zicine zingaphumelelanga. Yisixwayiso ukuthi umuntu enze into eyodwa ayiphutshe ukuze iphumelele kuhle. Sijayelekile isaga lesi ikakhulu lapho kuxwayiswa abantwana besikolo ukuthi abagxile ezifundweni zabo hatshi ukuthi balwisane lezifundo, eceleni besenza okokukhombana lokukhombisana.

Ukusenga lezimithiyo.

Umdabuko: Kusengwa inkomo ezeleyo elethole. Emithiyo ayisengwa njalo owenza njalo uyabe eganga. Abantu bangathi yimihlolo le. Uyabe esengani ngoba alukho uchago olungaphuma enkomeni leyo?

Ingcazelo: Ngumuntu othi elandisa ulutho engezelele ngamanga esenzela ukuthi udaba lwakhe lukholiswe ngabalaleleyo. Ngumqambi wamanga.

Ukulala obomvundla.

Umdabuko: Umvundla yinyamazana edume kakhulu esiNdebeleni. Inyama yomvundla ijayelekile njalo abazingelayo bavame ukuwubamba. Ezinganekwaneni, umvundla kuxoxwa ngawo kakhulu njalo umele ukuhlakanipha lobuqili. Okumangalisayo yikuthi izaga lezitsho ezilomvundla zilutshwana, ikakhulu nxa ziqathaniswa lezikandwangu omele ubuthutha. Umvundla ulala evule amehlo. Abaziyo bathi lokhu ngokunye kobuqili bawo. Kuba nzima-ke ukwazi ukuthi ukhangele sibusibili kumbe ulele.

Ingcazelo: Kuyabe kutshiwo umuntu olala eqaphile ngoba kukhona akulimukileyo. Kungenzakala ukuthi abe esesaba kumbe elangazelela okuzakwenzakala.

Ulenhliziyo elengayo.

Umdabuko: Ukholo lwabantu ngolokuthi ubuhle kumbe ububi bomuntu busenhliziyweni. Kulapho okulezifso zomuntu.

Ingcazelo: Kuyabe kukhulunywa ngomuntu ohawukela izinto kalula, ikakhulu ukudla.

Ulenhliziyo emnyama.

Umdabuko: Abantu balokholo lokuthi izifso zabantu zigcinwa enhliziyweni. Ilakho ukwamukela okwenzakalayo kumbe inengakale ngakho.

Ingcazelo: Kutshiwo umuntu oyabe engajabuleli into ethile, ikakhulu ozwa engathandi ukudla.

Ukudla kwabulala okaMlomobomvu.

Umdabuko: Nxa umuntu esidla usuke agave, ikakhulu abantwana abancane. Abathanda ukudla kakhulu labo bayagava ngoba badla bephanga. Kuyingozi lokhu ngoba umuntu angahitshwa, kwesinye isikhathi acine esifa.

Ingcazelo: Ukuthanda ukudla kuyabulalisa/ kungakungenisa engozini.

Uyinyoka.

Umdabuko: Inyoka iyazondwa ngoba iyaluma.

Ingcazelo: Kutshiwo umuntu oyingozi kumbe ongeke athenjwe.

Uluhlu lwezaga lezitsho ezisegwalweni

Isaga/Isitsho

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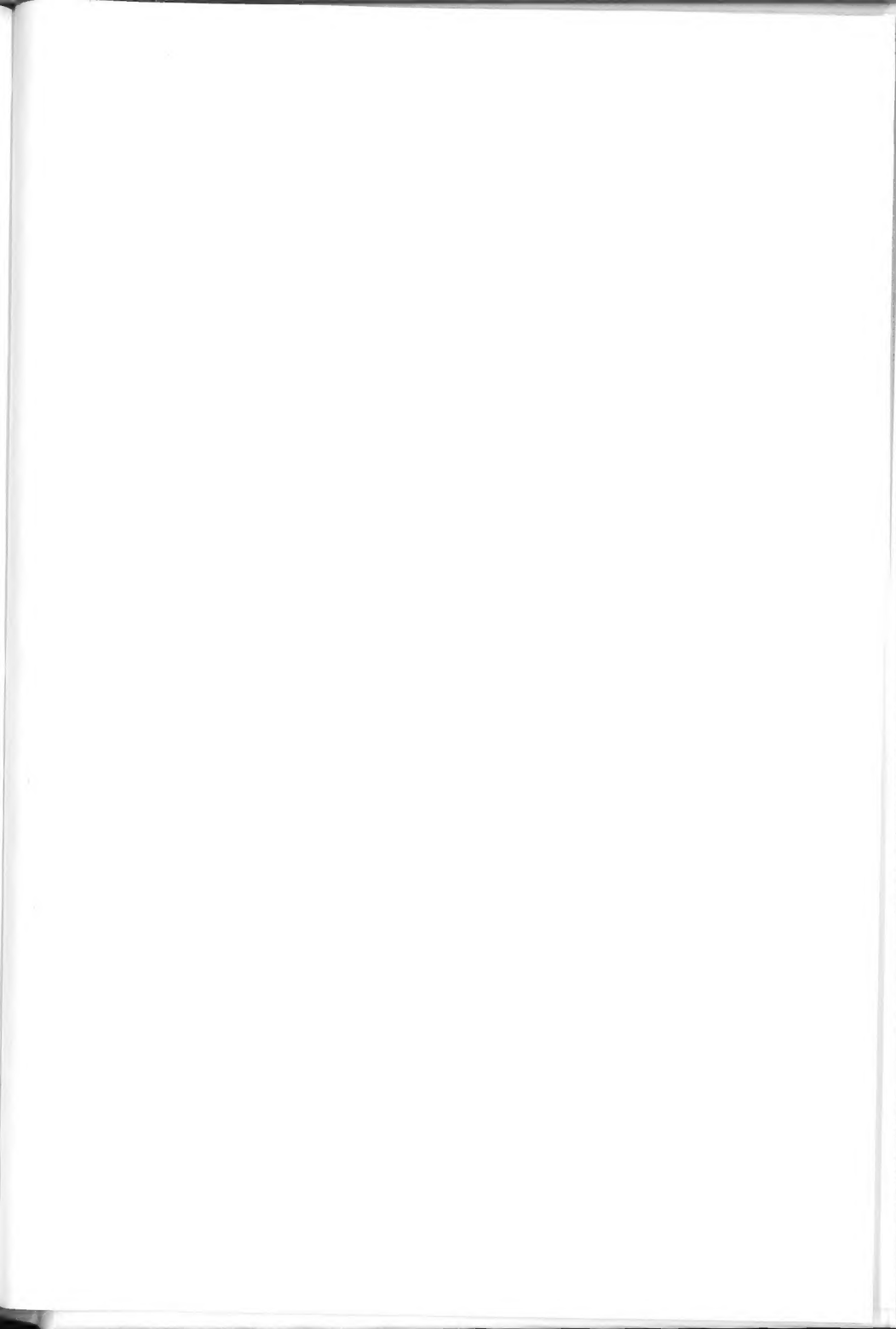
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IZAGA LEZITSHO ZALAMUHLA

B. Madlela G.N.C. Muyambo

Mthwakazi omuhle nanzi izaga lezitsho zalamuhla ebelizilindele. Lolugwalo luveza izaga lezitsho ezivame ukusetshenziswa kulezinsuku ngoba phela ulimi lwethu luyakhula njalo luyathuthuka. Indimi lamasiko kuyaxubana. Okutsha okwehlela ulimi kumele kuthole ukungena elimini lolo, abantu benelise ukuxoxa ngakho.

Abalobi bethule izaga lezitsho kusukisela ngesikhathi kufika abamhlophe kwelweZimbabwe kuze kube lamuhla.

Baqhubeke babeka obala umdabuko wezaga lezitsho lezi, kuveziwe ukuthi zabunjwa kutheni njalo lengcazelo ichazwe kabanzi.

Ukuze lezizaga lezitsho zizwisiswe ngabafundi kanye lomthwakazi wonke, abalobi babone kuqakathekile ukuthi baphe imbali yamaNdebele eZimbabwe engekethuli izaga eziqondane lalesosikhathi.

Lokhu kuzanceda ukuthi lofunda lolugwalo azwisiswe okwakusenzakala elizweni ukuze kuvele izaga lezitsho lezi.

Cover illustration by Wilbert Kakowa



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